

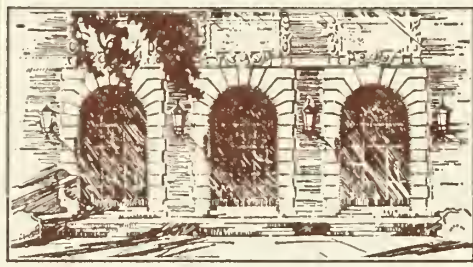
History
First Presbyterian Church
Golconda, Illinois




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HISTORY

OF THE

FIRST PRESBYTERIAN CHURCH

GOLCONDA, ILLINOIS



Published by
THE SESSION OF THE CHURCH

October 1937

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THIS History is respectfully dedicated to the memory of Sarah and James Lusk, founders of Golconda, and to the memory of the charter members of the First Presbyterian Church, James E. Willis, Eliza Willis, Joshua Scott, Jane Scott, Sarah Lusk Ferguson, David B. Glass, Francis Glass, Agnes Glass, George Hodge, John Hanna, Margaret Hanna, George H. Hanna, William P. Hanna, Jane Hanna, James H. Hanna and Elizabeth Hanna.

Tradition says that church services were held on different occasions in the home of Sarah and James Lusk, prior to the latter's death in 1803. They cherished the desire to have a church established in this community, known then as Sarahsville. James did not live to see the realization of his hope, but Sarah became one of the charter members when the church was organized on October 24th, 1819.

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Foreword

HE SESSION of the First Presbyterian Church, Golconda, Illinois, takes pleasure in offering to the reader this history of the oldest extant Presbyterian Church in Illinois, being the fourth organized. It is largely a documentary history, which has some advantages and some disadvantages. In such a history there can be no continuous narrative. But on the other hand, many interesting documents and papers are printed in full. There is some repetition in the historical papers written by different persons at different periods for various occasions. It has seemed best to print the papers in full, despite certain repetitions, in order to keep the various speeches or documents intact.

The Session is deeply indebted to one of its members, Mr. Theodore S. McCoy, for the major part of the material that constitutes this volume. For years he has been accumulating papers and addresses that were used on various historic occasions, such as the dedication of the church, the eightieth anniversary, the hundredth anniversary, and the annual celebrations since 1933. He has generously furnished copies of all this material for this publication.

The Session is also indebted to the Publication Committee, Rev. Roy A. Kale, Mr. Phil A. Craig and Mr. G. R. Wallace, chosen by the Session to make final preparations of the material for publication. This has involved an immense amount of work in searching through old records for facts that add much to the interest and balance of the work. This part of the work has fallen largely to Mr. Kale.

Mr. Craig and the entire Herald-Enterprise staff deserve special praise in their generous response to the extra duties and responsibilities heaped upon them. They have assumed these extra duties with grace, patience, efficiency and good cheer. The staff referred to, in addition to Mr. Craig, are Miss Beulah Burton, Mrs. Lula Asher, Mr. W. L. Simpson and Harry C. McIntyre.

Perhaps it will be well for the Session to seek the indulgence of the reader in case it should appear that errors occur or that omissions have been made. We have sought diligently for the facts through records that are in many places incomplete and in some cases known to be in error. We have compared contradictory data at times and drawn our conclusions on the basis of what appeared to be the best information available.

THE SESSION

Rev. Roy A. Kale, Minister
Elder Phil A. Craig, Clerk
Elder John W. Crawford
Elder Theodore S. McCoy
Elder G. R. Wallace
Elder James H. Walker

FIRST SESSIONAL RECORD

OF THE

PRESBYTERIAN CHURCH OF GOLCONDA, ILLINOIS

THE following is a true copy of the original record. It was prepared by Theo. S. McCoy for use in preparing historical sketches of the church, and to protect the original document. Since that time the original document has been misplaced or lost. The original book was handmade, fastened together by a cord run through three holes and tied. The size of the book was seven inches wide and eight and one-half inches long.

"Golconda, Illinois, October 23d, A. D. 1819.

This day a number of Presbyterians convened at the Court House for examination preparatory to the planting of a Church in this place. Sixteen persons, whose names are hereafter recorded, gave their names for members in a Presbyterian Church in this place, and after an inquiry respecting their belief and practice, it was resolved to be planted in a church state tomorrow. Accordingly on Lord's Day, the 24th of this month, after a discourse from Romans 4th Chapter, the Church was planted by the persons aforesaid making the following Confession and Covenant.

They are therefore hereby declared a regular Church of Christ, and as such recommended to the fellowship of Sister Churches, and to the attention of Embassadors of Jesus Christ.

By me Nathan B. Derrow, *V. D. M.
Missionary for Connecticut.

CONFESSION OF FAITH

YOU believe in the existence of one only living and true God, who is an eternal uncreated spirit, infinite and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth. That the Scriptures of the Old and New Testaments were given by inspiration of God, and contain the only rule of Faith and Practice acceptable to God and safe to man—That there are Three Persons in the Godhead, the Father, the Son, and the Holy Ghost, who are the same in Substance, and equal in Power and Glory—That God made all this of nothing by the Word of His Power, directs them in Wisdom, and does His Will in Heaven and Earth—That Man was originally made in the moral image of God and placed under a Covenant of Works—That our first parents fell from the state in which they were created by sinning against God—That since the Fall of Man, Mankind are by nature sinners, and must be renewed by the Grace of God, in order to Eternal Life—That God hath eternally purposed what-so-ever comes to pass, and, for His own Glory hath elected some of Mankind to Salvation through sanctification of the Spirit and Belief of the Truth—That Justification unto Life is by Faith in the Lord Jesus Christ, who hath atoned for the sins of the World, and thus made it consistent for God to

Justify and Save all that believe on Him—That all who are chosen unto salvation will, in God's due time be brought into a state of Grace by the renovating influences of the Holy Ghost,—That all who are renewed by the Holy Ghost will persevere in Faith and Holiness unto Eternal Life—That Personal Holiness is a certain effect of Grace and affords to the Consciences of believers the only Scriptural evidence of their Justification and title to Heaven—That the Church of Christ has for its foundation the Covenant of Grace which includes Christian Professors and their seed—That Baptism is a Seal of the Covenant of Grace applicable to Believers and their Children—That the Soul is Immortal, and at the last day Christ will raise the dead, and judge the world in righteousness—That all the finally impenitent will be sent down to hell to suffer endless punishment, and the righteous received to enjoy Eternal Life.

DO YOU THUS BELIEVE?

THE COVENANT

YOU, viewing yourselves subjects of the special influences of the Holy Spirit, and having a right to the Seals of God's Everlasting Covenant, do now before God, Angels and Men, AVOUCH the Lord Jehovah to be your God, and devote yourselves to Him through Jesus Christ. You renounce the service of sin and Satan, and choose the living God for your Eternal Portion. You choose Christ for Prophet, Priest and King, and receive the Holy Ghost for your Sanctifier and Comforter. You take God's Holy Word for your Directory, engaging as far, as in you lies, to comply with its present injunctions. You promise to maintain family and personal religion, seasonably to dedicate your children to God, and to train up your children, and all who may be under your care, in the nurture and admonition of the Lord.

You engage duly to attend upon all the instituted Ordinances of the Gospel, specially Public Worship, the Christian Sabbath, and the Sacraments of the New Testament. You moreover engage to walk with this church in meekness, love, and forbearance, watching over the members connected with you in the Kingdom of Christ, and also to walk orderly in all things, so as to give occasion of offense to none.

DO YOU THUS ENGAGE?

MEMBERS OF THIS CHURCH

James E. Willis, Eliza Willis, Joshua Scott, Jane Scott, David B. Glass, Francis Glass, Agnes Glass, Sarah Ferguson, George Hodge, John Hanna, Margaret Hanna, George H. Hanna, William P. Hanna, Jane Hanna, James H. Hanna, Elizabeth Hanna.

*V. D. M. (Verbi Dei Minister) Minister of the Word of God.

Golconda, Oct. 23rd A. D. 1819

At a meeting preparatory to planting a Church in this place Brother James E. Willis was chosen Elder & Brother Joshua Scott was chosen Recorder. And on Sabbath the 24th of Oct. aforesaid the Elder elect was duly ordained.

By me N'n. B. Derrow, V. D. M.

At a meeting of the Church of Christ in Golconda, Oct. 25th, 1819, the Church resolved that for the promotion of union and order in this Church, and to exhibit the light becoming them they will meet for the worship of God on his Holy Sabbaths (extra-ordinary cases excepted), when, in case no approved Minister of the Gospel is present, the religious services shall be prayer, praise, and the reading of approved Sermons, at the direction of the Elder or Elders of the Church.

Attest: N'n. B. Derrow, V. D. M.

At a meeting in Golconda, March the 18th, 1820 Brothers John Hanna, Benjamin Spilman and Joshua Scott were chosen Elders in addition to James E. Willis, who had been chosen and ordained before, and in as much as John Hanna and Benjamin Spilman had been ordained before this time, they are hereby realized as such in this church.

March 30th, 1820, a letter was addressed by J. E. Willis, Benj. Spilman and Joshua Scott, in the name of the First Presbyterian church in Golconda to the Muhlenburg Presbytery soliciting supplies through the agency of the Rev'd. Wm. Stewart.

Golconda Church, Nov. 26th, 1822.

The members of the church met before divine service and proceeded to the election of two additional elders, George Hodge and William Sim were unanimously elected and were also ordained the same day by the Rev'd. John T. Hamilton.

November 27th, 1824.

At a meeting of the church at Francis Glass' Brother Joseph Glass was elected elder in place of James E. Willis, removed, and was ordained the same day after public worship by Benj. F. Spilman.

November 28th, 1824.

The session met and was constituted by prayer and received into communion on examination, Alexander Glass, Nancy Dobbins, Margaret Glass. Concluded with prayer.

B. F. Spilman, Mod.

January 3rd, 1825.

The session met and constituted by prayer, received on examination, Jane Cowan. Also July 31st, 1825, received in like manner Susannah Dobbins.

August 1st, 1825.

The session received on examination, Mary Williamson.

B. F. Spilman, Mod.

October 16th, 1825.

The session met and opened with prayer and received on examination, Betty Dobbins, Lucy P. Hanna, Nancy Smith, Katharine Dobbins. Concluded by prayer.

B. F. Spilman, Mod.

August 15th, 1829.

Received Elizabeth Warford in like manner.

September 12, 1829.

Agnes Crawford and Katharine E. Whitlow were received by the session on examination in like manner.

September 12th, 1830.

The session met and constituted by prayer and received on examination, Saml. Smith, Agnes Smith, Mary Ellis, Agnes Scott, James Glass, Mary Hancock and Agnes Hannah. Concluded by prayer.

B. F. Spilman, Mod.

June 4th, 1831.

Session met and constituted by prayer. Received on examination, Anna Barnwell, Jane Hannah, Selina C. Hannah, Eleanor L. Glass, John C. Hannah.

June 5th, 1831.

Session met in like manner and received on examination, Robert Hemphill and Robert C. Scott.

October 3rd, 1831.

Session met and constituted by prayer and received on examination John Crawford, Sam'l. Roper, William L. Sloss and Eliza B. Sloss. Again on the 4th, received Sarah Threlkeld in like manner.

June 3rd, 1833.

Session met, constituted by prayer and received on examination, Eliza Hemphill and Margaret Williamson.

July 18th, 1833.

The session received on examination, Matilda Ann Waters.

Approved by Presbytery, Sept. 14, 1833.

Theron Baldwin, Mod.

January 6th, 1842.

Session convened, and received on examination, Juliett Raum and Christiana Sim, and by certificate Alexander Sim, and Jane Sim.

January 30th, 1842.

Session convened, and received on examination, Naomi Sim, and Nancy Dobbins. And on the 31st, Elizabeth Glass.

May 18th, 1842.

Received on examination, Almeda Threlkeld.

June 29th, 1842.

Received on examination, Harriett Williamson.

July 27th, 1842.

Received on examination, Jane Bingham and Loury Ann Bingham.

August 24, 1842.

Received on examination, Margarette Hinton.

September 10, 1842.

Received on examination, Jane Williamson.

November 20, 1842.

Received on examination, Samuel N. Paisley, William A. Glass, Mary E. Paisley, Wm. W. Paisley, Andrew J. Paisley, Hannah E. Paisley and Mary C. Hemphill.

Samuel Hodge, Moderator.

November 23rd, 1842.

Received on examination, Elizabeth Pryor, Elizabeth Ann Trusty, Martha Jane Glass, Margarette Francine Glass, George Blatter, Francis Knox Hanna.

November 24th, 1842.

Mary Elizabeth Glass.

B. F. Spilman, Moderator.

April 10th, 1844.

Received on examination, Nancy Catharine Glass and James Edward Young Hanna.

B. F. Spilman, Moderator.

June 8th, 1844.

Received by certificate, John C. Hanna, Martha W. Hanna, and Selina C. Hanna.

B. F. Spilman, Moderator.

June 9th, 1844.

Received on examination, Harriett Ann Threlkeld, James H. C. Hanna, and Susan E. Hodge, and by certificate, William Clanahan and Mary Clanahan.

B. F. Spilman, Moderator.

June 10th, 1844.

Received on examination, Margarette C. Rea.

B. F. Spilman, Moderator.

June 11th, 1844.

William A. Glass and John C. Hanna elected Elders. William Wilson Paisley and D. B. Glass elected deacons.

Presbytery finds the foregoing records very defective and require that the records hereafter show the time that the session met, the members present, all business transacted fully recorded, signed by the clerk.

Approved by Presbytery at Sugar Creek, April, 1845.

Jos. Stafford, Modr.

May 18th, 1845.

Received on examination, Sarah Glass.

June 18th, 1845.

Received on examination, S. D. Hemphill and Nancy C. Hemphill.

June 22, 1845.

Received on examination, Sarah Kimberline. Present Wm. Sim, Geo. Hodge, Jos. Glass and John C. Hanna.

Geo. H. Hanna, Clerk.

August 17th, 1845.

Received by certificate of dismissal from the M. E. church, Canaan Circuit, Ia. Conference, Mary Ann Hanna. Present, Wm. Sim, Geo. Hodge, and Jno. C. Hanna.

Geo. H. Hanna, Clerk.

DISMISSIONS—1820, Benjamin Spilman, Nancy Spilman; Aug., 1821, John Armour; Mar., 1824, James L. Crawford, Berthenia Crawford; Sept., 1824, James E. Willis, Eliza Willis, Jane Scott; Apr. 3, 1834, Anna Barnwill; Oct., 1835, John C. Hanna; Mar., 1841, Selina C. Hanna, Oct., 1836, James Glass, Eleanor L. Glass, Sam'l. Roper (left), Cartharine Whitlow; 1842, Hannah Williamson; Sept. 11, 1844, Hannah L. Alcorn.

DEATHS—June 23, 1825, Joshua Scott; Nov. 4, 1827, Nancy Jane Cowan, Samuel S. Cowan, Elizabeth Dobbins; Dec., 1829, Jane Roper; June 8, 1830, Sarah Ferguson; June 12, 1830, Francis Glass; January 16, 1832, Susannah Dobbins; January 22, 1832, Nancy Martin; June 2, 1832, Agnes Crawford; May 9, 1833, Katharine Champion; July 15, 1833, John Crawford; March, 1823, James C. Glass; Sept. 21, 1823, Harriett

Glass; Nov., 1824, Thos. Owen Crawford; Dec. 23, 1833, Nancy Smith; Sept. 7, 1834, John Hannah; 1836, Francis E. Sim; June 2, 1837, Matilda Ann Waters; Oct. 24, 1840, Agnes Glass; Dec. 27, 1840, Samuel Smith; March 25, 1841, Eliza Hemphill; Sept. 4, 1841, Hannah Glass; Apr. 3, 1842, Margarette Hanna; Apr. 14, 1842, Margarette Glass; Elizabeth Warford; January, 1844, Hannah Williamson; Sept. 20, 1845, James Finney; May 4, 1846, Agnes Smith; July 22, 1846, Sarah Kimberlin.

BAPTISMS IN THIS CHURCH

By Nathan B. Derrow—Oct. 24, 1819, Ealiner Lucinda Glass, Wm. Alexander Glass, Oct. 25, 1819, James Thos. Ferguson, Emaline Ferguson.

By Samuel B. Robinson—Mar. 18, 1820, Margarette E. T. Hannah, Warren B. G. Bogardus.

By William K. Stewart—June 3, 1820, Joshua Hanly, Jane Hanly, Mary Eliza Glass, June 5, 1820, Hannah Louise Alcorn, adult, Margaret Minerva Hannah. Aug. 5, 1821, Berthenia Crawford, adult, William W. Crawford, Thos. Owen Crawford, James Edward Willis, Nancy Caroline Hodge, James E. Y. Hannah, Aug. 7, 1821, Harriett Glass, adult, James Crawford Glass, John Calvin Hannah.

By Benjn. F. Spilman—Nov. 27, 1824, George Franklin Hannah, George Davis Hodge, William S. Hodge, Francis S. Glass, James L. Glass, James H. C. Hannah, January 30, 1825, Sarah W. Cowan, Samuel S. Cowan, Aug. 1, 1825, Francis Knox Hannah, Peggy Rankin Williamson, George Williamson, Jane Williamson, John I. Williamson, Oct. 14, 1825, Christiana Sim, Oct. 15, 1825, Martha Jane Glass, Nancy Jane Cowan, Oct. 17, 1825, Francis I. E. Hannah, Benjamin Franklin Hannah, Nov. 27, 1826, Wm. T. A. Hannah, Andrew Milton Hannah, John Ramsey Glass, Dec. 3, 1827, John Alexander Sim, Mary Susannah Roper, May 30, 1828, Margaret Francina Glass, July 8, 1828, Wilson Hamilton Hannah, Hannah Elizabeth Glass, May 14, 1829, James Jack Sim, July 5, 1829, Emeline Thomas Alcorn, Mary Musadora Alcorn, Aug. 16, 1829, Elizabeth Warford, adult, June 6, 1830, Francis Stephenson Glass, Sept. 12, 1830, Permella Jane Ellis, Mary Hancock, adult, Hannah Augusta Alcorn, July 17, 1831, Samuel Davidson Hemphill, John Franklin Hemphill, Sarah Caroline Hemphill, Mary Elizabeth Hemphill, Robert Guilford Hemphill, Oct. 4, 1831, Sarah Threlkeld, adult, July 29, 1832, Agnes Sabina Hannah, John Newton Glass, William Sim, January, 1834, Sarah Elizabeth Jane Hannah, April 6, 1834, Mary Hancock, James Hancock, Frances Hancock, June 29, 1834, Frances Lytle Sim, July 23, 1834, Agnes Mary Glass, July 9, 1836, George Hodge, Margaret Zerinda Hannah, July 15, 1837, Artimesia Scott, Bennett Franklin Scott, Robert Calvin Scott, Jeremiah Josephus Scott, Aug. 30, 1837, Robert Milton Hannah, 1842, Eliza Jane Alcorn, January 5, 1842, Theodosia Adalaide Alcorn, January 6, 1842, Juliett Raum, adult, January 30, 1842, Green Barry Field Raum, John Melcher Raum, William Wallace Raum, Elizabeth Louth, Nancy Dobbins, adult, January 31, 1842, Francis Jerome Glass, Alexander Johnson Glass, June 30, Almeda Threlkeld, adult, July 27, 1842, Emaline Jane Bingham, Adelia Ann Bingham, James Williamson, Samuel Roice Williamson, George Lusk Williamson, Nov. 24, 1842,

Elizabeth Pryor, Elizabeth Ann Trusty, April 10, 1844, Elizabeth Christiana Sim, John Allen Blatter, and the following by request of their parents being members of the Lutheran church, viz: William Henry Rogers, Louisa Elizabeth Blatter; April 11, 1844, Lucinda Adaline Paisley, Christiana Sim Paisley, David Wilson Glass, Martha Juliett Glass, Nancy Catharine Glass, adult, June 9, 1844, Hariett Ann Threlkeld, adult, Sarah Elizabeth Hodge, John Hodge, June 10, 1844, Nancy Elizabeth Hodge, William Hodge, Martin Van Buren Scott, John Alexander Scott, Nancy Selina Scott, Sept. 12, 1844, Sarah Catharine Paisley, Eliza Jane Hemphill, Nov. 16, 1844, Frances Elvira Jane Rea, Nov. 17, 1844, Robert Francis Glass, Agnes Jane Glass.

By Samuel Hodge—Nov. 5, 1839, Samuel Hodge, John Hodge, Nov. 20, 1842, Wm. Wilson Paisley, Andrew Jackson Paisley, Hannah Elizabeth Paisley, Mary C. Hemphill, adults.

By Wm. A. Smith—June 18, 1845, Samuel Theophilus Hemphill, Harriett Hemphill, March 29, 1846, Alice Derotha Fitzroy Hanna.

REPORTS OF THE CHURCH

	Added on examination	Added by certificate	Total in communion	Adult baptisms	Infant baptisms	Total baptisms	Deaths	Missionary fund
Sept. 1828 to Sept. 1829	3		32	1	3	4		
Sept. 1829 to Sept. 1830	7		36	1	2	3	3	\$15.50
Sept. 1830 to Sept. 1831	5		40	1	6	7		
Sept. 1831 to Sept. 1832	5		42	1	2	3	3	Commissioners' Fund
Sept. 1832 to Sept. 1833	3	4	43				2	
Apr. 1, 1833-Apr. 1, 1834	3		42		4	4		\$3.12½
Apr. 1, 1833-Apr. 1, 1845	6	5	58	2	18	20		

Dismissals, 1 in 1833-1834 and 1 in 1844-1845.

Apr., 1833-1834, Total in communion per last report, 43.

CHARTER MEMBERS OF THE GOLCONDA CHURCH AND THEIR WORK IN THE CHURCH

The names of the Charter Members are as follows: James E. Willis, Eliza Willis, Joshua Scott, Jane Scott, Sarah Ferguson, David B. Glass, Francis Glass, Agnes Glass, George Hodge, John Hanna, Margaret Hanna, George H. Hanna, William P. Hanna, Jane Hanna, James H. Hanna, and Elizabeth Hanna.

On October 23rd, 1819, James E. Willis was elected Ruling Elder and was ordained on Sunday, October 24th, by Nathan B. Derrow. He was the only Elder chosen at that time. Eliza Willis was his wife and she was a daughter of Benjamin and Nancy Spilman and a sister to Rev. B. F. Spilman, who served this Church and Southern Illinois so many years. Elder and Mrs. Willis moved from the community in September, 1824, so they did not maintain residence long in Golconda, but those close to the early life of

the Church testify that they had a great spiritual influence upon the Church during its formative years.

At the same meeting when James E. Willis was elected Elder, Joshua Scott was elected Recorder, or as we would say today, Clerk of Session. It is interesting to note that the first clerk was not an Elder. Neither was his successor, George H. Hanna, who served until 1860. Jane Scott was the wife of Joshua Scott. On March 18th, 1820, about five months after the organization of the Church, Joshua Scott together with John Hanna and Benjamin Spilman, were elected Elders, making four in all. Mr. Scott was ordained at this time, but the other two had been ordained elsewhere previously, so were authorized to be Ruling Elders in this Church. Elder Scott did not serve long for he passed to his reward on June 23rd, 1825.

Sarah Ferguson was better known as Sarah Lusk. She and her first husband, Major James Lusk, operated the ferry across the Ohio River and lived in a house constructed on a knoll at the mouth of Lusk Creek, house and knoll long since have washed away. Mr. Lusk died and she married Mr. Thomas L. Ferguson. Her name is prominent in the early history of Golconda, but the records are meager concerning her activity in the Church. However, the early records are very brief and none of the women receive attention except as they join the Church or are dismissed or deceased. She died June 8th, 1830.

David B. Glass was a comparatively young man at the organization of the Church, for fifty years later, in 1869, he was the only survivor of the original sixteen members, and attended the laying of the corner stone for the construction of the present brick structure. In his later years he was affectionately known as "Uncle Davy Glass", and as such is still remembered by Sim V. Clanahan, Mrs. J. P. Hodge, and Mrs. Phil A. Craig. For many years the David B. Glass home west of town was used as the house of worship in the country. His wife, Margarette Glass, united with the Church November 28, 1824, and died April 14, 1842. In November of that year a son, William A. Glass, united with the Church, and on June 11, 1844, was elected Elder of the Church and was ordained by Rev. B. F. Spilman. David B. Glass lived until January 13, 1873, surviving the wife of his youth thirty-one years. He was elected and ordained a Deacon on June 11, 1844, at the same time that his son was chosen an Elder. He had a sister, Mary, who became the wife of Wm. Clanahan, both uniting with the church June 9th, 1844. Sim V. Clanahan, who has been a Trustee of this Church for the past 38 years and was the Treasurer for 25 years, and Mrs. Phil A. Craig, whose husband will have been, on next February 5th, an Elder for forty years, are grandchildren of William and Mary (Glass) Clanahan.

Francis Glass and his wife, Agnes Glass, were very important in the early life of the Church. They were related to David B. Glass, but in what way is not quite clear. They were much older than he. They settled two and one-half miles west of Golconda early in the century, in the first decade according to Elder J. E. Y. Hanna. He calls him "the old patriarch" and says that he "kept open house for church services, and his home was a regular place for holding services until his death" in June 1830. His aged wife survived him ten years, going to her reward October 24, 1840.

One of their sons, Joseph Glass, was ordained Elder November 27, 1824, and served until his death, March 3, 1862.

George Hodge was another great pillar in those early days. He was of Scotch-Irish parentage, his grandfather having come from England. His wife, Elizabeth, united with the church subsequent to the organization date, but the time is not known. She is listed among the members and her death is recorded on May 10th, 1850, but there is no record of her uniting with the church unless she united under her maiden name before her marriage with George Hodge. At any rate, their home was the place where the ministers stayed over night when they were to preach in the country, which was twice a month. After his death in 1860 the home of the son, Wm. S. Hodge, was headquarters for the ministers. Wm. S. was the youngest son and was ordained a Deacon on October 21st after his father died on June 15th. He served as Deacon and was ordained an Elder on February 12th, 1871. He, in turn, had a son who became an Elder November 14, 1886, namely, John H. Hodge, who was a brother to Mrs. Harrington Clanahan. George and Elizabeth Hodge also had a daughter who became the wife of Elder Samuel D. Hemphill.

John Hanna and his wife, Margaret Hamilton Hanna, came with their family to Golconda January 2, 1819. They formerly lived in North Carolina and then a few years in Tennessee near Nashville, before venturing farther west to Illinois. There were seven sons and two daughters. John Hanna and the sons secured 1480 acres of land about four miles west of Golconda. Three of the sons were charter members and others united with the church later. Jane Hanna was the wife of William P. and Elizabeth Hanna was the wife of James H.

On March 18, 1820, about five months after the church was organized, John Hanna was elected as an Elder. Before coming to Illinois he had served as an Elder, so his previous ordination sufficed, and was therefore not ordained in Golconda. Benjamin Spilman was elected an Elder in the same manner at the same service. John Hanna served faithfully until his

death, September 7, 1834. His wife survived him nearly eight years, passing on in April, 1842.

Seven Hannas were charter members and within twelve years five more united with the church. One son, however, united with the Cumberland Presbyterians and two did not unite with any church, though they were good citizens favorable to religion, education and good morals. One daughter married Joseph Glass who became an Elder. William P. Hanna died December 9, 1845, and his wife Jane lived until August 5, 1852. They evidently lived in the community until their deaths, but James H. and Elizabeth Hanna were dismissed on October 10, 1847, having moved away. Most of the other Hannas also moved away subsequently.

George H. Hanna, however, remained in the community and became one of the central figures in church life. When Joshua Scott died in 1825, he became his successor as Recorder or as Clerk of Session. On June 21, 1847, he was elected and ordained a Deacon, which office he held until his death, December 29, 1868. His son, J. E. Y. Hanna, became a greatly loved and highly respected leader of this Church. He joined the church April 10, 1844, was elected Elder on October 21, 1860, and succeeded his father as Clerk of Session, until he moved from the community in 1892. He continued his membership in the Golconda Church until his death in 1909. John Calvin Hanna, oldest son of George H. was elected Elder June 11, 1844. In 1847 he was dismissed and later became a minister. Two other sons, Francis Knox Hanna and Robert William Hanna, retained their membership in this church until their deaths. Agnes Sabina Crawford was a daughter of George H. Hanna and a faithful member of this church for nearly eighty-three years, passing to her reward June 19, 1930. Not only was she a member these many years, but she rendered faithful Christian service as a Sunday School teacher and in other ways. She also gave to the Church a son, John W. Crawford, who was ordained an Elder October 16, 1910, and still serves in that office. Thus the distinguished Hanna family is still represented in the Golconda Church.

ENTRIES OF SPECIAL INTEREST

FROM THE SECOND BOOK OF SESSION'S RECORDS, 1845 TO 1885

A CALL TO PRAYER

August 25, 1861.

"Session resolved to observe the last Thursday of September next, in accordance with the request of the Pres. of the U. States, as a day of Humiliation, Prayer and Fasting for all the people of the nation, for the restoration of peace & prosperity."

(It is interesting to note that the Golconda Church was alert to cooperate with President Lincoln in those early days of the Civil War.)

PROCEDURE OF SESSION RELATIVE TO DELINQUENT MEMBERS

(There are many entries in this book showing the action of the Session relative to church members

who were not living lives consistent with their church vows and were not attending worship services. It was customary to send individual members of the Session to the negligent or delinquent members and attempt to restore them to faithfulness. If this effort were unsuccessful they were called to meet with the Session to talk over the situation. If they would not appear before the Session or if they did not show evidence of repentance they were retired from membership. We are here printing two entries, one showing the action of the Session concerning a married couple who failed to attend church and accept their religious responsibilities, the other showing the response of one person as he came repentant before the Session.)

June 13th, 1868.

"Whereas, The Session of the Golconda Church did on the 29th day of August, 1865 receive on examination, into said Church — and —; and the said — and — having neglected, and refused to come into the Congregation, and publicly take upon themselves the obligations of members of said Church, and thereby have failed to accept the action of the Session of said Church; but have on the contrary lived in disregard of the stated means of Grace, and of the ordinances as administered in said Church,

Therefore Resolved:

That the action of said Session of Golconda Church on the 29th day of August 1865, in receiving — and — into membership in said Church be, and is hereby rescinded." September 12th, 1868.

"Brother — came before the Session and acknowledged that he had been living without the discharge of Christian duty and in sin against God, and gave evidence of his repentance for his sin and neglect of duty, and promised by the Grace of God to walk in His fear and love for the time to come."

Resolution at the death of Elder Thomas H. Clark, May 1st, 1881.

"Whereas, It has pleased God, in His mysterious providence, to call from earthly labors to His higher service above, our beloved Brother Thomas H. Clark Esqr., a Ruling Elder in this Church; therefore,

Resolved, That while we feel that we have lost a true and faithful friend and fellow-laborer, and that the church of which he was a member has lost a main supporter, and a friend ever true, and that his bereaved family has lost a devoted husband and father; yet we, the remaining members of the Session will bow with humble submission to the severe chastisement of a kind Heavenly Father, knowing that what He does is always best.

Resolved, That we do as a Session, and each one of us personally, extend to his family, in their great loss and bereavement, our heartfelt sympathy, feeling at the same time well assured that their great loss, and ours is his everlasting gain.

Resolved, That we present a copy of these resolutions signed by us severally to his family, and that we also place them on record in the book of the Session.

Signed S. M. Burton, Pastor
J. E. Y. Hanna, J. V. Schuchardt, Wm. S. Hodge, Wm. P. Sloan, Elders.

**RESOLUTION UNANIMOUSLY ADOPTED BY THE
CONGREGATION AT THE RESIGNATION OF
REV. S. M. BURTON**

October 4th, 1881.

"Whereas, It being deemed expedient that the pastoral relation between Rev. S. M. Burton and this Church be dissolved, it is the desire of the Congregation to give expression in some manner to the com-

mon feeling that exists, therefore be it Resolved, That the pastorate of 4½ years now closing, has been faithfully filled, by a true and tried servant of God; that while the labors of this Church have been arduous, Bro. Burton has rendered unremitting service; that while much has been done outside the pulpit, the Pastor and family bore a chief and cheerful part, and we mention with thankfulness and pride, that we are free from debt, and have a temple of God in no mean repair; and be it further Resolved that we hold in grateful remembrance the pulpit ministrations of our Pastor, which have been replete with instruction, exhortation, earnest endeavor, destined, as we trust, under God to work out an exceeding great harvest.

And finally, in parting we commend him to the fellowship of the faithful, and the goodness of God, entreating the Father of mercies that his lot may be cast evermore in pleasant places.

Signed by Committee W. P. Sloan, H. Clanahan, J. V. Schuchardt.

COLLECTION FOR FIRE SUFFERERS IN MICHIGAN

November 27th, 1881.

"On motion, Resolved that a collection be taken at services this evening for the relief of the sufferers by fire in Michigan."

(This brief notation is filled with drama. The year 1881 was very dry and there evidently was a great forest fire in Michigan. This aroused the sympathy of the Session who authorized a special collection for the sufferers. We do not know the amount of the collection, but the spirit of helpfulness was evident and no doubt the quantity of the gift was commensurate with the ability of the congregation.

It is significant that in 1937 the Golconda Church suffered not from forest fire, but from flood waters, and a great Michigan Presbyterian Church (Woodward Avenue in Detroit) took up a special offering for us, sending us a very generous check in the amount of \$500.00 "Cast thy bread upon the waters: for thou shalt find it after many days." Ecc. 11:1)

DEATH OF ELDER J. V. SCHUCHARDT

July 8, 1882.

"The Session records with sorrow the death of Brother Dr. J. V. Schuchardt, so long a Ruling Elder in this Church who was called to enter into the rest that remaineth for the people of God on Sabbath last June 25th at 5 o'clock A. M."

DELIVERANCE ON DANCING

March 7th, 1883.

"The following minute was unanimously adopted and the Pastor was requested to read a copy of the same to the Church.

As the position of the Presbyterian Church, in relation to dancing in public assemblies appears not to have been clearly understood, the Session of this Church makes the following deliverances on the subject.

1st. Dancing in public assemblies by members of the Church, does not only bear "the appearance of evil" from which we are required to abstain (1 Thess. 5:22) but is manifestly injurious to that spirituality of heart and life which Christians are bound to manifest.

2nd. That it is an inconsistency with the profession of faith in Christ and obedience to Him, which the world is not slow to use as a reproach against the Christian name and an argument against the reality of the Christian Religion.

3rd. That it is an "offence" in the Scriptural meaning of the term against Christ and his Church (Mt. 18:7, Lu. 17:1) against which we are warned in the Word of God. And which after this deliverance, the Session wishes it to be known that they must "as those who watch for souls", treat as an "offence" against the Laws of Christ and of His Church. We therefore most earnestly exhort all the members of our Church, not only to walk worthy of their high calling in this respect but by hearty obedience to the Law of Christ "whether ye eat or drink or whatsoever ye do, do all to the glory of God" "give none offence" neither to the Jews nor to the Gentiles nor to the Church of God."

ANNUAL REPORT TO PRESBYTERY MEETING IN COBDEN, APRIL 11, 1883

"The Golconda Church reports to the Pres. of Cairo, that they number 82 members, having 4 Elders & 1 Deacon. During the past year they have received 3 members on Ex. and 6 on Certif. Baptized 1 adult & 6 infants & have a S. School with an average attendance of 100. They have contributed to all the Boards. H. Miss. \$65. F. Miss. \$35. Ed. \$2 Pub. \$2. Ch. Erect. \$2. Relief \$4. Freedmen \$4. Sust. \$2. Misc. \$50. Gen. Assembly \$8.80. Congregation \$734. Contributions to benevolence being \$2.17 per member vs. the 30 to 40 cts. of last year. That while the church as a whole has been evidently growing in grace and in the knowledge of our Lord Jesus Christ, the world is progressing in ungodliness, dancing, intemperance, Sabbath breaking and every evil work for which the only remedy is the pouring out of the Holy Spirit in Showers of Blessings on the Church & on the world."

Signed R. C. Galbraith

INSTALLATION OF DR. R. C. GALBRAITH, MAY 9, 1883

"On the 9th of May (Wednesday night) the Revd. R. C. Galbraith, to whom a call had been given at the April meeting of Pres. 1882 to become the Pastor of this church was formally installed by order of Pres. of Cairo. Revd. J. M. Robinson, presiding, proposing the Constitutional Questions & delivering the Charge to the Pastor. Revd. E. P. Lewis preaching from 1 Kings 20:40 "Improving Opportunities" and delivering the Charge to the Pastor. And Revd. Mr. Bain of the M. E. Church leading in Prayer."

(The record is somewhat in error for it mentions two charges to the Pastor and none to the Congregation. No doubt one was for the Congregation.)

RECORDS OF BENEVOLENT GIFTS FROM 1819 TO 1884

Year Ending Aug. 31	Total Benevolence
1830	\$ 15.50
Year Ending March 31st	
1856	5.30
1857	10.10
1858	17.75
1860	6.55
1861	9.50
1865	20.70
1868	43.35
1869	44.00
1870	41.00
1872	4.00
1874	54.00
1875	20.33
1878	9.10
1879	80.20
1880	45.75
1881	26.50
1882	7.00
1883	176.00
1884	120.00

There are many interesting facts about these benevolent contributions that are not apparent from this simple tabulation.

The contribution of \$15.50 during the fiscal year ending August 31st, 1830, is of special interest. A Missionary Society was organized with the Session as the officers. It consisted of men and women. Twenty one persons pledged specific amounts to the "Board of Missions, acting under the General Assembly of the Presbyterian Church in the United States of America, in supplying the destitute with the preaching of the gospel." The total pledges amounted to \$12.50. This contribution amounted to \$15.50. The date of organizing this Society is not known, but it is known that it was in 1830 or before. This contribution is the only one shown in the Sessional Records before the fiscal year closing March 31st, 1856. It is quite probable that the Society was organized during the fiscal year that closed August 31st, 1830.

The fiscal year was changed in 1833 to end on March 31st rather than August 31st as formerly. The fiscal year closes today on March 31st and, so far as we know, such has been the case continuously since 1833.

It is interesting to notice the difference in contributions at different periods in the history of the Church.

Of course, the early years do not record any benevolent gifts, except the one referred to in 1830. Perhaps other contributions were made, for the early records are very meager. However, it would not be surprising if there had been no contributions during those years before 1856. The membership was very small, it being 41 in 1855, and the ministerial services were very infrequent during much of the time between 1819 and 1852. Rev. B. F. Spilman served this church from 1823 to 1845 and at least ordained a deacon here in 1847, but he worked extensively in Southern Illinois. He made his home in Golconda from 1823 to 1832 and then made his home in Shaw-

neetown until his death in 1859. Mr. Spilman had but little time to spend in pastoral work in Golconda, with much of Southern Illinois as his parish. The Church had the services of Rev. Wm. A. Smith in 1845 for a while and then was evidently vacant until Rev. John P. Riddle came and served from 1852 to 1854. Then there was another vacant period until the arrival of Rev. William R. Sim, who served from 1860 to 1864. Then another vacancy occurred until Rev. Solomon Cook came in 1867 and served until 1872. Such intermittent and infrequent service is not conducive to large benevolent giving.

It is curious that the benevolent gifts in 1856, 1857, 1858 and 1860 were all made during the time that the church was without a minister. The explanation probably is that the congregation had no other financial obligations and could therefore more easily contribute to missions. An offering of \$9.50 was made a month after the arrival of Rev. William R. Sim and then no more record of gifts until after his death in July 1864. This was the period of the Civil War, of course, and it is not surprising that there were no other contributions.

At the close of the Civil War and with the advent of Rev. Solomon Cook a new chapter in Golconda Church benevolences begins. Mr. Cook moderated the Golconda Session for the first time on May 26th, 1867, and on June 18th an offering was made to the Board of Publication, in July to the Board of Church Extension, in September to the Disabled Ministers, in October to the Board of Domestic Missions, in January 1868 to the Board of Foreign Missions, and in March to the Board of Education. This is the first time that there is any record of a minister taking an offering for the several Boards of the Church, which then became the established custom. That first fiscal year closing on March 31st, 1868, the total benevolent gifts amounted to \$48.35. The Church was generous the next two years also. Then, under this able and esteemed minister the present church building was erected. Naturally the benevolent gifts dropped to nothing in 1871 and only \$4.00 in 1872, that being a gift to the Board of Church Election, from whom they probably had received aid.

The Reverend Archibald Alexander Mathes succeeded Rev. Solomon Cook and restored the Church to its benevolent giving after the lapse during the building program. During his first year the offerings for benevolence amounted to \$54.00, but during the second year they dropped to \$20.33. He served two years and then the church was vacant for two years, during which time there is no record of any contributions.

Then Rev. Sherman Minot Burton began his services and resumed the practice of taking benevolent offerings. They were very small, four collections amounting to only \$9.10, but an effort was made to resume the habit of giving regularly to the cause. This was continued throughout his four and a half years. His second year showed a total of \$80.29, \$35.00 of which was to the Board of Sustentation, which will receive attention later. His last six months, Dr. Galbraith's first four months and the interim of two months only showed one contribution of \$7.00.

Although the first four months of his ten-year ministry in Golconda Dr. Robert C. Galbraith reported no benevolent gifts, the next year showed a total of

\$176.00 and his second year \$120.00. The remainder of the record of this greatly beloved pastor is written in the third book of Session Records.

It is also interesting to see how these benevolent gifts reveal the development of the agencies and boards of the denomination. For the fiscal year closing March 31st, 1868, there were offerings made to the following Boards: Publication, Church Extension, Disabled Ministers, Domestic Missions, Freedmen's Commission, Foreign Missions, and Education. The first offering to the Freedmen's Commission was made on November 27th, 1867, which must have been shortly after the Commission was formed. As the name indicates, it was organized to serve the freed slaves. The Board of Domestic Missions was a favored Board during the early years, being several years the sole recipient of Golconda benevolences. Gifts to that Board ceased with the report in 1874 and began in 1875 to the Board of Home Missions. That must have been the time when the name was changed.

Money was contributed to the Board of Disabled Ministers for many years; the last gift was dated September 1878. After that there are gifts to Sustentation and also to Ministerial Relief. Both were grouped together in later years and now the work comes under the Board of Pensions. The first gift to Sustentation is especially interesting, for it is a large amount for that day as compared with other gifts. The record shows a gift of \$35.00, which we believe indicates that the denomination made an appeal for a large sum of money to establish the Sustentation Department, somewhat as the \$15,000,000 drive was made to establish the present Pension Plan.

DEATH OF WILLIAM SIM, M. D.

William Sim, M. D., of this place, departed this life on last Saturday, Sept. 19th, 1868, at precisely 3 o'clock, p. m.

The deceased was a native of Scotland, born in Aberdeen in the year of Our Lord, 1795, in the month of June, and was, therefore, at his death 73 years and three months old.

He obtained his literary education in the college of Aberdeen; and commenced the study of medicine in 1812 with the view of entering the British navy, and made two trips to Greenland as surgeon on board a British vessel. He then went to London to complete his medical studies; and received his degree of Doctor of Medicine from the Royal College of Surgeons in London on the 20th day of November, 1816; and returned immediately to his native city, where he remained till June the following year, when he came to Philadelphia as surgeon on board a merchant and passenger ship. He remained there two months, and then started on foot to Pittsburgh, where he remained about three weeks, and took passage on a flat boat for Cincinnati. Reaching there in safety, he remained about three weeks, and then, intending to go to Natchez, he resumed his journey on board a lumber boat bound for New Orleans; but, landing at Golconda on the night of the 1st of January, 1818, on the next morning the ice in the river made traveling dangerous, and, the citizens of the place urging him to locate among them, he concluded to remain till spring, which resulted in his permanently locating here. There was then no

physician, on this side of the river, within fifty miles of this place. He soon obtained an extensive practice, which he retained as long as he was able to ride. He was remarkably successful in his practice.

In the year 1820 he made a public profession of the religion of Jesus Christ, and connected himself with the Presbyterian church in Golconda; and on the 26th day of Nov., 1822, he was elected and ordained Elder in said church, which office he held till death relieved him of its duties—a period of nearly 46 years.

He was faithful and zealous in the discharge of all his duties; he had a warm heart and generous nature; his hand was ever open to supply the wants of the needy. He had that energy of purpose characteristic of the Scotch—in an eminent degree. He was uncompromising in what he considered right, and in his opposition to wrong. He was somewhat impulsive in his nature, which sometimes procured him enemies, but his kind and forgiving disposition soon overcame all enmity, “and made even his enemies to be at peace with him.” And those who had felt aggrieved soon became devoted friends. He died without an enemy, and universally beloved. The savor of his name is sweet in the memory of all who knew him.

It was apparent on Sabbath morning, previous to his death, that he could not last long; he was perfectly resigned, and calmly and patiently “waited till his chance should come,” desiring all the time “to depart and be with Christ,” in whom he had perfect confidence; and exhorting those around him (as his strength would admit), to trust in Christ and Him alone.

The church and community have sustained a heavy loss; but the memory of his Christian life and character is a rich inheritance to the church, and we believe his prayers for his family and this community will yet be answered.

REV. SOLOMON COOK.

—From Golconda Herald, Sept. 24, 1868.

OUR AGED DEAD

OUR community has been called to mourn the death of one who for more than an ordinary life has been its faithful friend and servant; and his death has cast a deeper gloom over our people than could that of any other one. And truly was felt that last farewell that each gave to the body as they passed before it on last Monday morning at the church.

We follow our departed friends to the tomb, and there, upon the brink of the last resting place of the dead we bid them a long farewell. The grave closes all of life to our mortal ken, and we feel that death is a conqueror of our finite intelligence as far as the life beyond the tomb is concerned. But when, like this one, mortality lays down to its last sleep in the full faith of the Savior, the mystery of death is no longer a mystery; to the sanctified spirit it is recognized only as the usher, and the grave as but the door to the realms of the blest in the presence of its God. And such was the spirit of the one who was laid to rest in the cold and silent tomb on last Monday.

For nearly fifty years he had been doing the will of the Master, not only as a member of the

church, but as a man to his fellow man in the daily and trying affairs of the earth earthly.

The death of the old Doctor is the mourned dead of this entire community. No one stood higher in the estimation and in the hearts of our people than the good and faithful man whom we have so recently looked upon for the last time. As a physician he was at all times the servant of the people. No night too wet, too dark, or too stormy for him to leave his bed and go to the relief of the suffering. And to how was at all times the attentive servant of the people. No night too wet, too dark, or too stormy for him to leave his bed and go to the relief of the suffering. And to how many has the coming of the old Doctor been in itself a relief; his genial presence, and his kind and feeling assurances of his sympathy, were often more efficacious upon his patients than the remedies he administered. But he, one of our oldest citizens, has passed away; passed to receive the reward of Him who has said, “Well done thou good and faithful servant.”

Gradually the old chain is falling to pieces, and ere long the last link that binds the present to the past will have fallen. But few, a very few, of the contemporaries of the old Doctor's youth are on the mortality side of the tomb.

There were over one thousand persons in the funeral procession that followed the remains of Dr. Wm. Sim to the graveyard on last Monday morning.

GEORGE H. HANNA

By Mrs. C. P. Bozman

MR. Hanna being one of our oldest pioneers, as well as teachers, a brief sketch of his long and useful life may prove acceptable to his surviving friends and old pupils.

He was born in East Tennessee, near Knoxville, in the year 1787—the year of the adoption of the constitution of the United States. At an early age he came, with his parents, to Wilson county, in middle Tennessee, when it was almost a wilderness. Here he grew up, and, on the first day of January, 1811, was married to Margarette Crawford, a near relative of Gen. Andrew Jackson. This lady died in 1816, leaving two children, both of whom are still living.

In 1818 he came, with his little family, down the Cumberland, moving in two pirogues lashed together, and up the Ohio river, landing at Golconda, then a collection of scattering log cabins and board shanties, on the 2d of Jan., 1819. Unlike the majority of early immigrants he entered and paid for the land on which he settled, and before the close of the year was comfortably settled in his back-woods home, five miles west of Golconda, where he passed the rest of his life. In 1831 he was appointed County Surveyor and held the place until his death, which occurred December 29th, 1868.

Our limited space forbids more than a hasty glance at his most salient traits of character. His benevolence can be better illustrated by a few authentic incidents than any words of praise. He planted and worked a small crop of corn for a widow who was struggling to keep together a family of helpless children, and when it was exhausted, supplied her bread from his own corn crib. Once while on a surveying tour he found a worthy, industrious couple in great

perplexity. The home they had redeemed from the wilderness was about to be entered from them and all their work lost for want of fifty dollars. The woman was in tears. Mr. Hanna's heart was touched and the money advanced on the spot. I had this anecdote from the daughter of the grateful couple, who lived to accumulate a handsome property on the home saved to them by Mr. Hanna's pure, unostentatious benevolence.

This commendable spirit of liberality and sympathy with others' woes sometimes cost him dear, as he lost very heavily by the defalcations of parties for whom he was security, yet in spite of all he never lost his trust in man or refused assistance to a neighbor.

Notwithstanding the poor educational facilities of his times, he managed to fit his oldest son for college and give all his children a liberal education. In his work he was aided by a good library which he brought with him to his new home and which for years, with one exception, was the only respectable collection of books to be found outside of Golconda.

Although a pioneer from boyhood, his manners and bearing were always refined. A real "gentleman of the old school" he was careful to regard all the amenities that go to make up good breeding, a quality that could be profitably imitated by the teachers of this more enlightened day. His government was mild. He was a mild man, never giving way to passion in his family or school; preferring to rule by love rather than force, and in consequence, was greatly respected as well as loved by the young under his care.

Mr. Hanna was a member of the Presbyterian church from its organization until his death. In 1820 he was married to Agnes Crawford, a daughter of John Crawford, who was one of our earliest settlers. This venerable lady is still living in Pope county, of which she has been a resident for more than seventy years.

(The above article is from an unidentified newspaper clipping found in the scrapbook of the late Mrs. Agnes S. Crawford.)

GOLCONDA PRESBYTERIAN SABBATH SCHOOL ANNUAL

(Issued January 1st, 1877)

ABOUT fifty years ago Rev. B. F. Spilman, a Presbyterian missionary, organized the first Sabbath School in Golconda. The place of meeting was in the old log schoolhouse, built in an early day on the site of Theodore Steyer's mill.

As long as father Spilman labored here, he had a care over his little flock, and after he left, the school was kept up at intervals by Dr. Wm. Sim and others, until Jason Smith, a Methodist exhorter, revived it again about the year 1837. He continued a faithful worker for several years. Another Methodist exhorter succeeded him about the year 1842, whose name was Edward Dobbins, and he removed the school from the log schoolhouse to the old courthouse which stood for many years in the public square. In 1847 the Sabbath School was again revived by Isaac McCoy, a member of the Baptist church, who led the children in sacred song and taught them the Word of God. He gathered the children in the old frame schoolhouse that was built on the spot now occupied by the M. E. church. In the year 1852, Rev. Riddle, a Presbyterian minister, took charge of the school, and continued Superintendent a year or two. After this, the school lagged until, in January, 1857, Daniel Sands gave it newness of life, and occupying the Keystone Hall, and subsequently the old courthouse again, until the completion of the Union Church in 1830. Uncle Daniel was prominently connected with the school, most of the time as Superintendent, until November, 1867. Rev. W. R. Sim was its staunch supporter during the years 1861 to 1864 inclusive. Also it found a zealous friend in Rev. W. V. Eldridge, who for a while was Superintendent during these years, and often greatly assisted Uncle Daniel. In the month of November, 1867, Bro. Samuel Paisley was chosen Superintendent. In the winter of 1867-8, Bro. Samuel Harris revived the school by a series of children's meetings, which interested the entire community, and resulted most favorably for the cause. In May, 1868, Bro. W. P. Sloan was elected Superintendent, which position he has held ever since.

He soon built up a large and interesting school, introducing the modern ideas, and completely changing its workings. He organized and successfully taught an infant class, separating it from the other classes by curtaining a space in the corner of the room. While he remained in the Union Church, the school increased from about fifty scholars to one hundred and seventy-five. The first Christmas tree was exhibited in 1869, and proved a success, since when a Christmas festival has never been omitted. In June, 1870, the Presbyterian church being completed, Bro. Sloan moved his school there, taking with him most of the pupils and teachers. The Presbyterian Sabbath School then assumed its distinctive name. Bro. S. Cook procured a valuable library for our school and in many ways aided the work. Other schools were immediately organized. We have now occupied the brick church over six years. The school has increased in numbers and efficiency. The infant class, under Mrs. Lizzie Rose, is its most interesting feature. Superintendent and teachers are each alive to the work. The children are delighted and instructed. Most of the accessions to the Presbyterian church for six years past are from the Sabbath School. Let us buckle on the armor and make the future of the school brighter than the past—make it a Sabbath resort, where the Lord is present with His peace and power.

No. 1—INFANT CLASS—Mrs. LIZZIE ROSE, Teacher

Mamie Young
Judie Head
Minnie Hoewischer
Estelle Baker
Bertha Baker
Bertie McCoy
Gusta Brown
Ella Willis
Emma Willis
Flobie Steyer
Fannie Raum

Willie McCoy
Charlie McCoy
Theo. McCoy
Charlie Sim
Jessie Young
Bennie Young
Guy Glass
Roy Baker
Eddie Brown
Frank Schaaf
Willie Ramthor

Katie Fiely
Della Fiely
Fannie St. Croix
Minnie Abbott
Martha Dillamore
Mallie Hodges
Albert Zimmerman
Harry McCoy

Frank Thomas
Charlie Gullett
Zedie Gullett
Tommie Clark
George Willis
Hattie McCoy
Emma Eldridge

No. 2—Mrs. C. E. McCOY, Teacher

Miss Matie Glass
Miss Minnie Ramthor
Miss Maggie Hendley
Miss Ruth Steyer
Miss Carrie Lynch

Miss Belle Richey
Miss Fannie Dillmore
Miss Maria Raum
Miss Mabel Raum

No. 3—PHIL. V. FIELD, Teacher

Willie Clark
Charlie Abbott
Loran Compton
Frankie Hood
John Redman

Willie Gullett
Oliver Young
Luna Compton
Frank Marquardt

No. 4—Miss HELEN YOUNG, Teacher

Miss Willie Lowth
Miss Della Vinyard
Miss Maggie Gullett
Miss Carrie Fiely

Miss Fannie Shelby
Miss Addie Rose
Miss Carrie Bird
Miss Mary Richey

No. 5—Miss FANNIE FIELD, Teacher

Charles Zimmerman
Jimmie Glass
John de St. Croix
George Schnierle
Will Thomas

Phil. Hoewisher
Green Raum
Willie Marquard
Willie Hoewisher
Gus. Ready

No. 6—Miss EMMA A. STEYER, Teacher

Miss Estelle Lowth
Miss Emma Schnierle
Miss Lollie Mittler
Miss Maggie Dillamore

Miss Mary Fiely
Miss Alice Thomas
Miss Mary Brown
Miss Mamie McCoy

No. 7—Mrs. JOE B. SLOAN, Teacher

Miss Fannie de St. Croix
Miss Lizzie de St. Croix
Miss Laura Gullett
Miss Emma Ramthor

Miss Della Young
Miss Lillie Hood
Miss Martha Chaffin

No. 8—W. P. SLOAN, Teacher

Charles Steyer
Julius Mittler
Otto Schaaf
Willie Schaaf
Thomas Abbott

John Abbott
John Raum
George Boicourt
August Ramthor
Eugene Rauchfuss

No. 9—C. R. McCOY, Teacher

Miss Ida Steyer
Miss Mary Steyer
Miss Kate Boicourt

Miss Kate McCoy
Miss Kate Glass
Miss Fannie Buel

No. 10—J. A. KOCH, Teacher

Miss Pet B. Snell
Mrs. Fannie Field
Mrs. Effie Walters

Mrs. Sallie Sim
Miss Zimmerman
Mrs. J. de St. Croix

No. 11—BIBLE CLASS—JAMES A. ROSE, Teacher

George H. Robinson
Daniel Raum
W. H. Boicourt
Wm. Zimmerman
T. W. McCoy
W. V. Eldridge
Thomas H. Clark
John A. Sim
W. A. Sim

John R. Field
Charles Weil
W. S. S. Walters
Geo. B. Young
John H. Boicourt
Fred B. Jones
James M. Abbott
Wm. A. Lowth
E. S. Frey

SUMMARY

Total number of teachers 11
Total number of scholars 125
Average attendance per month 95
Number of deaths and from which class: 2, Infant class.

IN MEMORIAM

LULA HOEWISHER,

Died September 11, 1876.

Age: 4 years, 11 months, 11 days.

ANNIE STEYER,

Died October 30, 1876.

Age: 3 years, 9 months, 12 days.

He who said, suffer little children to come
unto me, has called Lula and Annie to
their bright home beyond the
skies. Be ye also ready.

Dear Friend:

Do you have an interest in the Sabbath School work? If you have not, will you not try and feel interested during the coming year? This great and good cause needs your help, and you need its help. Those who do good receive good in return. "Go, work in my vineyard," is the command of Christ, and this means you; and what better labor for Christ can you find than the work of training the little ones up in the path of honor, truth and morality? We look around us in our little city and see drunkenness, profanity, Sabbath breaking, and vulgarity on the part of our boys and young men. Should not something be done to stop this? And where is a better place to work against it than in the Sabbath School? There may be those who cannot be reclaimed, but there are hundreds that can be kept from falling. You ask, how can I work? What can I do? The answer is, come to Sunday School and bring every child over whom you have an influence. Come, and you will find work to do.

And now, as the old year wings its flight, freighted with past cares, trials and sorrows, and our mistakes, and the new year comes in, let us make a resolve that we will live for something—that we will

work and labor while it is called to-day. We may not be able to do much, but then it is our duty to do all we can; and if, by our united prayers and efforts, we succeed in reclaiming one soul, or making one heart glad, we shall have accomplished a great work.

May all the little ones be "trained up in the nurture and admonition of the Lord," is our prayer.

Happy New Year to all.

PRESBYTERIAN SUNDAY SCHOOL.

Jan. 1, 1877.

OFFICERS

Wm. P. Sloan Superintendent
James A. Rose Assistant Superintendent
Phil. V. Field Secretary
Will H. Boicourt Treasurer
James A. Koch Librarian
C. R. McCoy Chorist
Mrs. J. B. Sloan Organist

Open every Sabbath, 9 a. m.

Teachers' Meeting, every Thursday, 7 p. m.

PRESBYTERIAN CHURCH EDIFICE DEDICATED

April 9th, 1888

PRESBYTERIAN CHURCH

On next Sunday the Presbyterian Church, (free from debt) in this place, will be dedicated to the worship of God. The Rev. B. C. Swan will preach the sermon and the pastor offer the prayer of dedication. Anthems and addresses appropriate to the occasion will be delivered. Mr. Swan will also preach on Sunday and Monday night at seven o'clock. On Tuesday night the Presbytery of Cairo is to be opened with a sermon by the moderator, Rev. F. F. Stolz, of Carbonale. Presbytery will meet for prayer each morning at 8:30, business session at 9:00. Wednesday at 3:00 p. m., a sermon by Rev. Wm. R. Moore, of Centralia, Ill., and at night a Home Missionary Meeting will be held and addressed by various members of Presbytery. The Home Missionary is usually one of our most interesting meetings. On Thursday at 3:00 p. m. the Rev. J. Williams, of Olney, is to preach and Rev. J. H. Stevenson on Thursday night.

The sessions of Presbytery are held with open doors and all who have an interest in our work in Southern Illinois are cordially invited to attend.

R. C. GALBRAITH,

Pastor Pres. Church.

(April 6, 1888) Clipping from Golconda Herald-Enterprise.

DEDICATION SERMON

An Able Discourse Delivered in the Presbyterian Church

By Rev. B. C. Swan, of Harrisburg, at the Dedication of the Presbyterian Church Edifice in this city, Sunday, April 8th. General History of the Presbyterian Church in the U. S. for the past Century. An article of great interest in many respects. Published by General Request. (Golconda Herald, April 20, 1888.)

TEXT: Psalm 92:13: "Those that be planted in the house of the Lord shall flourish in the Courts of our God."

THE figures of the Bible which picture to us the condition and prospects of the righteous are most attractive and charming. The human soul, cursed by sin, cast out into parched and fruitless deserts, and into desolate wildernesses and into dreary and wretched wastes, is planted in the house of the Lord, and there flourishes with a vigorous, useful and beautiful life, like the palm tree, or it there grows and becomes mighty, powerful, enduring and fragrant as the cedar of Lebanon.

Let us give attention to the beautiful lessons taught in this passage.

First. The righteous are "planted in the house of the Lord." The place is favorable for their nourishment and growth. In God's house, where he reveals his glory and manifests his grace is most surely the place for the nourishment with heavenly food of a poor needy soul. They are "planted" here. In God's infinite grace and in the great salvation are conditions most favorable for the higher and better life. The soil is most fertile for producing a luxuriant growth. When the relation is once fully completely established,—the soul "planted in the house of the Lord," receives nourishment and life for vigorous and powerful growth. Without this it must wither and perish. So, in union with Christ, the believer finds life, and in union with the church and in the use of the ordinances he secures strength and power which develop into the most beautiful, symmetrical and glorious character, calling forth the most unbounded admiration of all beholders.

Second. The righteous are "like the palm tree,"—"like the cedar of Lebanon." The palm tree grows in the desert; grows to a great height; is an object of great beauty; grows by the springs of water; affords a protecting shade from the scorching heat of the burning summer sun; also affords an abundance of fruit good for food, and was therefore a most grateful object, where the weary might enjoy refreshing rest. It was said by the ancients that the palm tree had 360 uses, and its peculiarity is that it brings forth its best fruit in old age. Again, the righteous are "like the cedar of Lebanon." The cedar, also, grows by the springs of waters, on lofty mountain heights, continues to flourish for a thousand years, is sound, evergreen, aromatic and incorruptible. The great temple of Diana, one of the seven wonders of the world, the temple at Jerusalem and the Ark of the Covenant, which was made glorious so long by the divine presence, were all built of cedar wood. Cedar is a fitting figure of the character of the righteous in its growth and durability, and in its aromatic character, emblematic of their memory, everlastingly fragrant with all that is pure and holy and good. The palm of the desert and the cedar of Lebanon are fitting emblems of the character of the righteous.

Third. The righteous "continue to bring forth fruit in old age." They thrive and flourish, are fresh and vigorous with a joyous and happy life, and bring forth good fruit in old age. As they realize that the

fashion of this world is rapidly passing away, their prospects grow brighter and their hope of "the rest that remains" grows more cheering, and as Matthew Henry says, of the believer, "big with expectation, he presses forward in pursuit of everlasting joys," eager to secure his crown of glory. Deriving his life from the gracious influence of the Holy Spirit, in his feelings, hopes and desires, the aged saint, about to enter upon the life of immortal youth, is happy as the child and is filled with the deepest interest in all that is good in the world. He stands on the shore of time and, filled with the treasures of heavenly wisdom, he draws from the storehouse of experience,

"Sweet recollections of his journey past,
A journey crowned with blessings to the last."
"Faith's steady light alone illumines his eye,
For time is pointing to eternity."

Thus there is a halo of glory about true believers and they are properly called "trees of righteousness,"—"the planting of the Lord that he might be glorified." "The Lord is glorified in his saints;" in the exhibition of their heavenly character and in their fruitfulness in all that is good and especially in the completion of their redemption.

We assemble today to dedicate this house to the service and worship of Almighty God—that it may be a temple in which the Great Jehovah may dwell—a holy place where he will reveal his glory and show forth the wonders of his love;

"Where heaven comes down our souls to greet,
And glory crowns the mercy seat."

Here a certain form of divine worship will be proclaimed. This is a Presbyterian church; what may we expect as the effect of this form of service and worship in a community and upon individuals and families who come here for their supplies of spiritual food? It is a Calvinistic church. What are we to expect as the outgrowth of such a system of doctrine on souls cordially and heartily receiving it?

In dedicating this church may we not properly bring to view what has been the workings of Presbyterianism and Calvinism that the members of this church and the people of this community may appreciate our designs and have before them the merits of such a system of doctrines.

A form of religion or a system of doctrine is tested by its effect on the character of those who profess it. The value of any system of religion is seen by its power to transform and elevate the human soul. Thus we may compare systems: Judaism with ancient paganism; Moses, David or Elijah with Socrates, Plato or Caesar; or we may compare Christianity with Brahmanism, Buddhism or Mohammedanism, or Protestantism with Popery, or the different denominations of Protestants with each other. We appeal to history, and the question is as to the facts. Compare Augustinianism with Pelagianism or Semi-Pelagianism or the "middle" theology. Compare Calvin and Knox, the Huguenots, Puritans and Presbyterians with those who fought them, and what does the history of three hundred years tell us as to the effect on the character of the victors? The true test is not in the vastness of the number of followers, or then Christianity would have to yield the palm to the four hundred and fifty millions of Buddhists. It is not to be determined by a popular vote, but by excellence of character and the influence destructive of Satan's

power; which withstood tyrants and despots; hierarchy and aristocracy and all forms of religions and civil oppression, wrong and outrage; which has stood inflexibly for religious and civil liberty, and has preferred death to yielding one jot or tittle to evil or to bowing down and worshipping in any way the God of this world. All that is needed is that the numbers shall be on a scale sufficiently great and that the period of time sufficiently long for a true experiment. There can be no mistake in giving our confidence to a form of religion and a system of doctrine which has demonstrated its excellence on a scale sufficiently large and during a period of time sufficiently long. Where it has triumphed and prevailed it has produced the noblest characters and effected the greatest social elevation and happiness, and uniformly where its enemies have triumphed, it was the triumph of evil over good and over man's highest interests.

A short period is not sufficient to show the value or worthlessness of a system. An established rule which cannot be controverted in regard to the working of religious systems, is that "whatever is new is not true, and whatever is true is not new."

The issues, whatever they may be, of boasted recent origin, are hypocritical shams and falsehoods. The new theology is a false theology, and unworthy the confidence of those who believe the Bible.

Calvinism has a legitimate and honorable ancestry, back through the dark ages, in Augustinianism even to the Pauline system of apostolic times. What are the fruits? What has this system of doctrinal truth done for the world? The Presbyterian church in a century gave for missions—1789 to 1887—\$67,000,000; since the reunion,—1870 to 1887—\$48,000,000, and has grown from four to twenty-eight synods; from sixteen to two hundred and one Presbyteries; from one hundred and seventy-seven to five thousand six hundred and 54 ministers, and from four hundred and thirty-one to six thousand four hundred and thirty-six churches.

But character is more than statistics or numbers. What do others say of the effect of Presbyterianism in its work in this country? As to character the Western Christian Advocate says:

"The body as a whole is one of the most honored and influential in Christendom. The Presbyterian church is venerable, and has had a very large part in the more recent religious history of the world. It has been the patron of learning and the friend of freedom, as well as the active propagandist of evangelical religion, and it is not easy to overestimate its influence in producing the civilization which makes this the brightest age in the history of the human race."

As to standing, the public confidence is shown by facts like the following from the Washington correspondent of the New York Examiner, (Baptist):

"Of the seventy-six United States Senators, at least thirty-two are professors of religion, including one Jew, one Roman Catholic and two Unitarians. Of these, sixteen, or just half, are Presbyterians."

The Presbyterians are very far from being numerically the strongest of the Protestant denominations. The Baptists and Methodists outrank the Presbyterians in number of communicants, nearly ten to one. Yet it has ever been the case since the formation of this government that the Presbyterians have contributed a very large proportion—sometimes one-

half, sometimes more,—of the men of influence and power in the community and in the nation. It is a high tribute to the scripturalness of the Presbyterian system that it not only exhibits many of the noblest types of piety—but that it develops in addition a remarkable intellectual and moral power among its adherents.—Christian Observer.

The harmony and power of the church is attested by the Christian Herald (Baptist):

“As a general rule, the Presbyterian church has succeeded well, either in keeping her ministers to her standards or in separating them from her communion. Instruction in the Larger and Shorter Catechism, and in the Confession, has proved a bulwark against false doctrine and immorality, protecting the church against the cunningly devised fables which rationalism, skepticism and ‘higher Criticism’ have invented if possible, to deceive the very elect.”

After giving the history of Westminster Assembly, the People’s Cyclopedia, an Arminian authority, says:

“The Westminster Confession is in many things a remarkable document—professedly and thoroughly Calvinistic, setting forth its distinctive features with undisguised frankness,—was adopted by Kirk of Scotland and warmly cherished by the English Presbyterians ever since the restoration of the monarchy. In America it has been the doctrinal character of the Presbyterian church—the basis of the Saybrook and Cambridge platforms—is recognized as the standard of all classes of Calvinists; has been an appreciable element in the religious thought and character of the country,—and to a still greater degree it has leavened the whole religious life of the dissenters of England and Ireland, and above all else, the whole mind and thought of the people of Scotland. The Catechisms, embodying the doctrines of the Confession; the Larger designed for public pulpit use, the Shorter for the instruction of children and youths—with those who accept their theological teaching; these manuals deservedly rank next to the Bible.”

We could quote from the best historians of this age, such as Bancroft and Froude; from great statesmen and theologians, and men in every position in church and state, expressing in the strongest terms the wonderful power and efficiency for good, of the Calvinistic and Presbyterian system.

Some reflections in regard to our present position as a church, in the light of our past history:

1. As a full Theological system it is the only one in existence. Unitarianism, Pelagianism, Arminianism have so far failed to give us even a full outline of their system. They have given definitions on a few points, but no denomination has given a theological system. But the Westminster Confession, based on simple Bible teaching, stands today like the immovable mountains of granite.

2. But it will assist us, in determining the merits of this system, to consider the character of its opponents. We are not distressed by the fact that with certain classes it is not popular. The character of the great mass of humanity in the past of our world’s history has not been so beautiful, amiable and lovely as to lead us to feel that the popular approval of mankind would be worth much in testing the merits of a true theological system. We well know that every evil thing among men hates Calvinism with

an unquenchable hatred. All tyrants, despots, aristocrats and hierarchs have always fought it as their deadliest foe. All heretics of every kind, Atheists, Deists, liars, hypocrites, hold it as the most detested of all systems. Hume, Voltaire, Tom Paine and Bob Ingersoll, as individuals, and Universalists, Unitarians, and especially Papists, as systems, regard Calvinism and Presbyterianism as their most powerful and constant enemy; and all the vicious classes, murderers, thieves, robbers, jail-birds and penitentiary convicts, and whatever else can be named of such characters and classes, whatever else they may be, they are never Calvinists. All errorists and apostates are relentless in their hostility to Calvinism. So the highest possible compliment is found the character of a large class of our opponents.

3. Another remarkable fact is that the opponents always misrepresent Calvinism, and never give a true and fair statement of the system. There is not to be found in any controversial publication against Calvinism a statement of the system such, that any one seeking to learn, could by any possibility form any suitable apprehension of the fundamental features of the system. All such are full of exaggeration and misrepresentation; and an exaggeration or a misrepresentation is falsehood—a lie. It is an obvious common sense principle that advocates of any system of doctrine have a right to explain the sense in which they hold the doctrine, the meaning they attach to it, and opponents have no right to place on the doctrines of others a construction, and attach a meaning contradictory to that which its advocates maintain. We have a right to explain our own doctrines, and those who place a different construction on our doctrines from that we give, are slanderers. Generally the doctrines as represented by its opponents, we hold in utter detestation and abhorrence; e. g., their representation of reprobation: “That God determined from all eternity to damn a portion of our race without any reference to their character or conduct. No: we abhor that. But suppose we use the exact words of the Confession in regard to the final state of impenitent sinners: “God was pleased to pass by and ordain them to dishonor and wrath for their sin;” i. e. they perish only on account of their sin. What evangelical denomination does not believe that statement?

4. How does it come that this doctrinal system has been associated with such grand results? It gave to England constitutional liberty; made Scotland, whose people were once among the most cruel and savage of all the tribes of men, the most righteous and moral of modern nations; and it established in this country civil liberty and the highest type of civilization ever known. Calvinism was crushed out in France and Spain, and Popery continued to prevail in other nations like Austria and Italy, Mexico, Central and South America, which had as many natural advantages as the United States. Why is there no progress there? Compare New England of the present with its New Theology, Romanism, Unitarianism and every heresy that has ever been under the sun, with the spirit of law and order, morality and universal education that prevailed under the influence of Calvinistic Puritanism in the period preceding, and see that the two are as different as light and darkness.

5. Its influence over individual character has

been most marked and marvelous. The period from the beginning of the Great Reformation, 1517, to the great revolution in England, 1688, is one of the most remarkable periods in the political and religious history of the world. It was a contest for the rights of conscience and civil liberty. Let any one examine the history of the period of that 170 years, and name any of the great and glorious contestants for truth and right who were not Calvinists. The battle was fought and the victory secured by Calvinists.

6. Calvinism is a plain system, in itself complete and full. With the utmost confidence in the infallibility of God's word, its own irresistible logic and the plain practical common sense of its principles, it sends forth its doctrines for the scrutiny of mankind. Well knowing the havoc which sin has wrought in the world, it makes its appeal to the felt wants of the human soul, assuring it with a full salvation by grace only.

REMARKS

1. The dedication of this house to the service and worship of Almighty God implies a great deal. Those who expect to flourish here as Christians, need to be planted. If this is truly a house of the Lord, in which souls are to be planted and where they are to grow up and flourish for "the higher courts of our God," then here converts to our religion must be fed and nourished by the system of doctrinal truth which we hold. They must grow in knowledge and be built up in faith and holiness and love. The object of the ordinances is not entertainment, nor amusement; not for the display of culture, or talents, or learning or eloquence on the part of the minister, but that souls may in all things grow up unto perfect men, unto the measure of the stature of the fullness of Christ; that henceforth they may "no more be children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they may lie in wait to deceive." Built on the truth, nothing evermore can move them. Thus the soul grows like the palm tree in the desert; an object for the admiration of all; or like the cedar of Lebanon, glorious in its strength and fragrant in its character. Then here you are to seek for spiritual food; you come here to join in heavenly worship, put on your heavenly attire, sing heavenly songs, and get fully ready for eternal employments.

2. What a glorious work to be multiplying such places in this desert world of sin. Here and there, all over this land, and in the dark places of the earth are fountains in the desert and wilderness, where are to be seen palm trees and glorious cedars. How grand to stand amid the ruins and wastes of sin, in the desolation of parched and burnt up regions, to proclaim the place of the glorious fountain where life and health, and beauty and strength are found, and yourself to be joyful and happy, illustration demonstrating its life giving power.

3. Loyalty to our system. We have all possible proof of the value of this system. We are proud of our history. It is a heritage of glory. It stands like the granite hills—immovable and eternal. Some of your fellow citizens have with rare good taste chosen the eminences in your vicinity on which to make their beautiful homes. In the utmost confidence of the security of these places, resting on the immovable

foundations, they know that no art or device of creature could ever move them. So with eternal truth—more unchanging than the everlasting hills—with its foundations in the character of Him whose name is eternal and who knows no change, it remains in its glory and beauty forever the same. He who builds on truth has that on which an immortal nature may find true repose and rest.

REPORT OF THE BUILDING COMMITTEE OF THE
PRESBYTERIAN CHURCH, MAY 5TH, 1886

Subscriptions on list unpaid	128.00
Subscriptions and donations paid in	\$743.65
Paid out by W. H. B., Treasurer, on orders	591.96
Cash on hand	151.69
Bill to Church of Pews amt to	325.00
Cash on Hand	151.69
Bal. due	\$173.31

There is an accepted Draft in Bank due 19th May for \$325.00. After paying cash on hand we still owe \$173.31. This amt to be raised by collections, subscriptions or borrowing amt by the 19th.

By the committee.

T. W. McCoy, on May 5th, made the report to a congregational meeting, and on motion, it was resolved "In case of failure to collect the full amount due by the 18th inst The Trustees be authorized to borrow the sum necessary to make the payment due on the 19th."

DEDICATION SERVICE

The Presbyterian Church Edifice Dedicated, Free From All Incumbrance, to the Service of the Lord.

Last Sunday the Presbyterian Church building in this city, completed throughout and elegantly furnished, was dedicated to God's worship. Rev. B. C. Swan came from Harrisburg Friday night to conduct the dedication services, and spent Saturday in visiting his many warm friends here.

Sunday morning dawned bright and clear, propitious for the occasion and the church was filled to overflowing. The regular morning service at the M. E. church was omitted that the members might attend the dedication which they did in full force.

Program of exercises as follows: Organ voluntary, C. S. Morrison; anthem, "The Lord is in His Holy Temple," choir; responsive scripture reading by minister and congregation; hymn, "I love Thy kingdom, Lord;" prayer, by Rev. J. C. Orr; chant, Lord's Prayer, followed by anthem, "How lovely is Zion," choir; sermon on the history of the Presbyterian Church in the U. S. A., by B. C. Swan; responsive reading and dedication prayer by the pastor, Rev. R. C. Galbraith; anthem, "Fear Thee Not," choir; doxology and benediction.

The services were most interesting, impressive and instructive throughout and were followed with the most marked attention. The church is entirely free from debt and now is indeed the "House of the Lord."

(Clipping from Herald-Enterprise, April 13, 1888.)

PROGRAM OF THE LADIES' MISSIONARY SOCIETY

To be held at the Presbyterian Church, Sunday night, July 9th.

Organ Voluntary
Doxology
Invocation Pastor
Missionary Hymn (G. H.) 296
Responsive Reading.
Prayer President
Vocal Duet Effie and Bessie McCoy
Paper Mrs. King
Instrumental Music Misses Flora Steyer,
Bertie McCoy and Amy McGown
Prayer
Reading Nell Rose
"A Practical Question" Mrs. John Gilbert
Vocal Solo Bertie McCoy
Poem—"Plea for Missions."
Paper Mrs. Theo. Steyer
Piano Voluntary
Hymn (G. H.) 360
Benediction

NOTE: This program was held prior to death of Mrs. John Gilbert, Nov. 24, 1891.

C. E. PROGRAM

Tuesday, 7:30 p. m. Devotional exercise.
Song—"Endeavor for Christ," (Root), C. E. Chorus
Christian Endeavor, Past, Mrs. John Gilbert, Jr., Golconda
Solo—"There is a Land," (Crowninshield), Mrs. Mayme Clark
Christian Endeavor, Present and Future, Judge W. S. Dewey, Cairo
Duet—"The Lord is My Shepherd," (Smart), Misses Bertie and Bessie McCoy.
Wednesday, 6 a. m., Sunrise Prayer Meeting, led by Miss Betsy Alden, Anna
9 a. m. Business meeting—Reports of officers—Appointment of committees.
2 p. m. The Necessity of Taking and Keeping the Pledge, Miss Carrie Foreman, Cobden.

3 p. m. Juniors' Hour—Devotional exercise—Metropolis Junior.

Paper—"Keeping the Pledge" — Clara Hamilton, Vienna.

Parliament—"How has the Junior Society Helped Me?"

Solo—Gertrude Powell, Vienna.

The Necessity of a Junior Society—Lillian Parker.

Parliament—"How Shall We Prepare the Way for a Junior Society?" led by Mrs. Jennie Starkes, Metropolis.

Report of Banner Society—Presentation of Banner.

Report of Senior Societies—Presentation of Missionary Banner.

7:30 p. m.—Song service.

"Star of Endeavor," (Root)—C. E. Chorus

Address—"Good Citizenship," — Rev. C. T. Spitler, Marion.

Quartette—"With Christ Shall be My Home," (Bard) Mrs. Mayme Clark, Misses Bessie McCoy, Bertha Baker, Effie McCoy.

Address—"Good Citizenship,"—Rev. A. H. Chittenden, Metropolis.

Solo—"One Sweetly Solemn Thought," (Boex)—Miss Bessie McCoy.

Thursday, 6 a. m.—Sunrise Prayer Meeting led by John H. Hodge, Golconda.

9:00 a. m.—Parliament—"What are the Best Methods in Committee Work?" led by H. H. Burr, Murphysboro. (Note—Every Society is expected to be represented.)

2:00 p. m.—Bible Study—(1) Prophetic Truths of the Old Testament as fulfilled in the Past and those awaiting fulfillment in the Future—Rev. W. C. Seidel, Cairo.

(2) Some reasons why we should Study the New Testament—Rev. J. G. Wade, Dongola.

(3) Systematic Study of the Bible—Rev. John Allen, Golconda.

7:30 p. m.—Devotional exercises.

"Holy, Holy, Lord God of Hosts," (Robinson)—C. E. Chorus.

Address—"Missions," State Pres. Rev. O. W. Stewart, Mackinaw.

Trio—"The Angels' Song," (Gounod)—Misses Bertie, Bessie and Effie McCoy.

Consecration Meeting, led by State Pres. O. W. Stewart

Solo—"The Holy City," (Adams)—Miss Bertie McCoy

GOLCONDA PRESBYTERIAN SABBATH SCHOOL ANNUAL

(Issued January 1st, 1895)

ABOUT seventy years ago Rev. B. F. Spilman, a Presbyterian missionary, organized the first Sabbath School in Golconda. The place of meeting was in the old log school house, built in an early day on the site of Steyer's mill. As long as father Spilman labored here, he had a care over his little flock, and after he left, the school was kept up at intervals by Dr. Wm. Sim and others, until Jason Smith, a Methodist exhorter, revived it again about the year 1837. He continued a faithful worker for several years. Another Methodist exhorter succeeded him about the year 1842, whose name was Edward Dobbins, and he removed the school from the log school house to the

old courthouse which stood for many years in the public square. In 1847 the Sabbath School was again revived by Isaac McCoy, a member of the Baptist church, who led the children in sacred song and taught them the Word of God. He gathered the children in the old school house that was built on the spot now occupied by the German M. E. church. In the year 1852, Rev. Riddle, a Presbyterian minister, took charge of the school, and continued superintendent a year or two. After this, the school lagged until, in January, 1857, Daniel Sands gave it newness of life, and occupying the Keystone Hall, and subsequently the old courthouse again, until the completion of the

Union church in 1860, which occupied the present site of the M. E. church. Uncle Daniel was prominently connected with the school, most of the time as Superintendent, until November, 1867. Rev. W. R. Sim was its staunch supporter during the years 1861 to 1864 inclusive. W. V. Eldredge for a while was Superintendent during these years. In the month of November, 1867, Bro. Samuel Paisley was chosen Superintendent. Many persons remember Bro. Paisley with gratitude for his Godly example and teaching. In May, 1868, Bro. W. P. Sloan was elected Superintendent, which position he held until January 1st, 1878. He soon built up a large and interesting school, introducing the modern ideas, and completely changing its workings. He organized and successfully taught an infant class, separating it from the other classes by curtaining a space in the corner of the room. While he remained in the Union church the School increased from about fifty scholars to one hundred and seventy-five. The first Christmas tree was exhibited in 1869, and proved a success, since when a Christmas festival has never been omitted. In June, 1870, the Presbyterian church being completed, Bro. Sloan moved the school there, taking with him most of the pupils and teachers. The Presbyterian Sabbath School then assumed its distinctive name. Rev. S. Cook procured a valuable library for our school and in many ways aided the work. On January 1st, 1878, James A. Rose was elected Superintendent, which position he held until January 1st, 1891, at which time Judge Crow was elected and held until in May, 1892, when he resigned and Mr. Rose was again elected and has been continuously re-elected each year since. Many of the best workers in the Presbyterian church and other churches of the town have received much of their Christian education in this school. Many young men and women who have left Golconda to fight life's battles elsewhere, look back with gratitude to the Christian training given them in youth, in the Golconda Presbyterian Sabbath School. The work in many respects could have been better, but with all its defects, it has been blessed to the good of many people. It would be a positive wrong to close this historical sketch without making mention of the great work accomplished among the young people by Rev. R. C. Galbraith, who was pastor from 1881 to 1891. The results of his Godly example and untiring work for the school can only be measured in eternity.

ANNUAL REPORT OF TREASURER
RECEIPTS

Jan. 1, Balance on hand	\$ 3.87	July 8, Collection	1.29
Jan. 7, Collection	.98	July 15, Collection	1.39
Jan. 14, Collection	1.31	July 21, Special Deposit, Mrs. Thompson's Class	9.50
Jan. 21, Collection	1.07	July 22, Collection	1.71
Jan. 28, Collection	.99	July 29, Collection	1.07
Feb. 4, Collection	.90	Aug. 5, Collection	1.49
Feb. 11, Collection	1.56	Aug. 12, Collection	1.37
Feb. 18, Collection	1.08	Aug. 19, Collection	1.41
Feb. 25, Collection	1.30	Aug. 26, Collection	1.19
Mar. 4, Collection	1.47	Sept. 2, Collection	1.04
Mar. 11, Collection	1.46	Sept. 9, Collection	1.18
Mar. 18, Collection	1.39	Sept. 16, Collection	1.00
Mar. 25, Collection	1.48	Sept. 23, Collection	1.21
Apr. 1, Collection	1.67	Sept. 30, Collection	.69
Apr. 8, Collection	2.18	Oct. 7, Collection	1.04
Apr. 15, Collection	1.51	Oct. 14, Collection	1.41
Apr. 22, Collection	1.79	Oct. 21, Collection	1.75
Apr. 29, Collection	1.80	Oct. 28, Collection	1.33
May 6, Collection	1.74	Nov. 4, Collection	1.66
May 13, Collection	1.47	Nov. 11, Collection	1.13
May 20, Collection	.83	Nov. 18, Collection	1.24
May 27, Collection	1.85	Nov. 25, Collection	1.12
June 3, Collection	1.57	Dec. 2, Collection	.94
June 10, Collection	1.02		

June 17, Children's Day	12.33	Dec. 9, Collection	1.20
June 24, Collection	1.11	Dec. 16, Collection	1.10
June 24, Bal. from Children's Day	.75	Dec. 23, Collection	1.08
July 1, Collection	1.24	Dec. 30, Collection	1.08
		Total	\$93.34

DISBURSEMENTS

January 26 Lucy, for work	\$ 1.00
April 2 James A. Rose, for piano note	10.00
May 1 Presbyterian Board of Publication, for supplies	17.95
May 1, Postage	.02
June 22, Rev. H. B. Douglass, for Board of Publication	10.00
June 22, J. O. Williamson, for moving piano	2.50
August 1, Herald-Enterprise, printing cards for entertainment	.50
August 13, F. C. Kluge, lumber and hauling for Fourth of July	3.75
August 30, Pope County Bank, for piano note	18.50
December 12, Presbyterian Board of Publication, for supplies	14.25
December 12, Postage	.02
December 19, Fred Young, for delivering invitations	.25
December 27, McCoy & Son, for Christmas goods	5.50
December 31, Comet, printing for Fourth of July	.60
Total	\$ 84.84
Total receipts for the year	\$ 93.34
Total disbursements for the year	84.84

January 1, 1895, Balance on hand \$ 8.50
Respectfully submitted
HARRINGTON CLANAHAN, Treasurer.

SECRETARY'S REPORT

Golconda, Ill., Dec. 31st, 1894

James A. Rose, Esq.,
Superintendent Presbyterian Sabbath School:
Herewith please find my report as secretary for the year 1894, ending Dec. 30:

Total number scholars attending for year	.. 5163
Average attendance per Sabbath	..... 100-
Largest attendance for any month (April)	... 604
Least attendance for any month (February)	312

I append herewith the names of all pupils who have attended at any time during the year.

Respectfully submitted,
Geo. H. Robinson, Sec'y.

Class 1—Infant—Miss JESSIE JOE ROSE, Teacher
Miss BESSIE McCOY, Assistant

Frank Mason	Jamie Mittler
Ethel Gilbert	John Clark
Bob Clanahan	John Thompson
Frank Hemphill	Maggie Moore
Mamie Steinkamp	Bertie Bird
Percy McGown	James Ellis
Elsie Kowalsky	Helen Young
Katie McDonald	Maude Craig
Bessie Moyers	John Gilbert
Bob Dallas	Lucy Douglass
Fred Trovillion	Ralph Trovillion
Ona Hudson	Guy Steinkamp
Anna Tomlinson	Hazel McGown
Lydia Conley	Clyde Kowalsky
Clyde Threlkeld	Benjamin Walker
Gretty Miller	Belle Bird
Helen Clark	Ivy Thompson
Frank Thompson	Joe Fowler
Curtis Douglass	Roderick Young
Bob Trovillion	Will Walker
Theo. Steyer	Cliffie Coots
Harrison McGown	Gail Threlkeld
Sadie Young	Elsie Clanahan
Ruby Walker	Fred Churchill
Maud McDonald	Orpha Conley
Harry Moyers	

Class 2—Mrs. D. G. THOMPSON, Teacher
Miss BERTIE MCCOY, Assistant

Maud Fowler	Nellie Thompson
Madge Trovillion	Emma Lane
Ressie Thompson	Callie Shell
Maud McGown	Daisy McCoy
Fay Thompson	Lotella Fowler
Nancy Conley	Eva Dallas
Myrtle Baker	Alma Thompson
Annie Thompson	Mamie Hammons
Clyde Bird	Florence Baker
Flora Hudson	

Class 3—Miss DELLA WILLIAMSON, Teacher
Miss NELL E. ROSE, Assistant

Fred McCoy	Ed Hendley
Willie Modglin	Owen McCoy
Raymond Gilbert	Robbie Sutherland
Frank McCoy	

Class 4—Mrs. GEO. H. ROBINSON, Teacher
Miss EFFIE MCCOY, Assistant

Charles R. Rose	Wesley Raum
Willie Reeves	Earl Shell
Harry Sutherland	John Moyers
Rue Williamson	Harry McIntyre
John Reeves	Robert Lane
Jamie Douglass	George Baugher

(This class was taught by Miss Myrtle Clana-
han until she resigned to attend school.)

Class 5—Miss MYRTLE ROPER, Teacher

Blaine Bociourt	Robbie Smith
Tessie James	Lula Bunn
Mabel McCoy	Bertha Docterman

Class 6—Mrs. JULIA E. MCCOY, Teacher

Charley Boicourt	Walter McCoy
Hal Morris	Fred Dallas
George H. McCoy	Ernest Pearce
William Sim, Jr.	Roy Jackson
George Docterman	

Class 7—Mrs. ELIZABETH M. ROSE, Teacher

Pearl Boicourt	Nellie Jamison
Maggie Massey	Lou Young
Stella Freeman	Mollie Hudson
Eddie Jamison	Effie McCoy
Lucy Clanahan	Nell Rose
Eva Koch	Grace Moore
Eva Craig	Amy McGown
Bessie McCoy	Anna Hudson
Maggie Alt	Neal Koch

(Part of the pupils in this class were for years
taught by Mrs. T. W. McCoy until she resigned on ac-
count of ill health.)

Class 8—CHARLES R. MCCOY, Teacher

Mrs. Ella McDonald	Mrs. W. H. Moore
Mrs. John Gilbert	Miss Helen Young
Mrs. Emma Young	Mrs. H. B. Douglass
Mrs. Phil A. Craig	Mrs. Fannie McCallister
Mrs. M. E. Robinson	Miss Kate McCoy
Mrs. Harry Clanahan	

Class 9—GEORGE A. CROW, Teacher

George H. Robinson	Miss Nannie Crow
Miss Grace Ready	Mrs. Anna Shell
Miss Bertie McCoy	Will Fowler
Miss Lou Thompson	Miss Dessa Vinyard
Mrs. A. M. Young	Miss Emma Alt
Will White	Miss Mollie Bunn
Mrs. Della Cole	Miss Maria Murphy
Miss Flora Steyer	Theo. S. McCoy
Mrs. Howard Morrison	Edd B. Clark

Class 10—Bible—DAVID G. THOMPSON, Teacher

W. A. Sim	A. D. McDonald
Phil A. Craig	James Threlkeld
W. H. Boicourt	Rev. J. C. Thompson
J. W. Freeman	J. O. Williamson
W. H. Moore	T. W. McCoy
Rev. H. B. Douglass	H. Clanahan
P. V. Trovillion	James Hammons
James A. Rose	Jno. A. Sloan
A. W. Walker	

Dear Friend:—As you look over this little book
and contemplate the great work that has been ac-
complished in the three quarters of a century since
this school had its beginning, do you not desire to take
a part in its future work? If so we will give you a
cordial welcome. Come and help us.

If you have in the past been engaged with us
in this work may you take new courage and with a
new zeal help to push on the good work. We need and
want the help and encouragement of all. But if you
do not desire to labor in our part of the vineyard, then
permit us to suggest that there are other Sabbath
Schools in this town and any of them will give you a
hearty welcome. The one thing to do is to go to work
with a will in some school, and do all you can to as-
sist the young people to walk in the paths of virtue,
morality and temperance.

May you be able in 1895 to make some heart
happy and some one's life purer is the wish of

THE PRESBYTERIAN SUNDAY SCHOOL
January 1st, 1895.

Sabbath School Officers — 1895

James A. Rose	..... Superintendent
David G. Thompson	..... Assistant Superintendent
George H. Robinson	..... Secretary
George McCoy	..... Assistant Secretary
Harrington Clanahan	..... Treasurer
George A. Crow	..... Librarian
Charles R. McCoy	..... Chorister
Miss Jessie Rose	..... Pianist
Miss Bessie McCoy	..... Assistant Pianist

CHURCH OFFICIALS

Rev. H. B. Douglass	..... Pastor
Elders: James E. Y. Hanna, James A. Rose, William H. Boicourt, Charles R. McCoy, George A. Crow, John H. Hodge,	
Church Treasurer	..... George H. Robinson
Organist	..... Miss Della Williamson

CELEBRATION OF EIGHTIETH ANNIVERSARY

"INTRODUCTION OF PRESBYTERIANISM INTO SOUTHERN ILLINOIS"

By Rev. T. E. Spilman, DuQuoin, Illinois

Paper read October 22, 1899, at the 80th anniversary of the organization of the First Presbyterian Church of Golconda, Illinois.

Matt. 7-20. "By their fruits shall ye know them."

Matt. 7-20. By their fruits shall ye know them.

WE are spending two or three days in speaking about Presbyterians and their work. If they have served well the purpose for which they were created and regenerated, then give them a respectable place among the many denominations which are attempting to carry the story of salvation to the ends of the earth, and to glorify the God of the universe. Presbyterianism teaches that "The chief end of man is to glorify God, and to enjoy him for ever." It takes high ground in matters of religion. But its real worth is to be judged of by what it accomplishes in the kingdom of the Lord. "By their fruit ye shall know them."

Presbyterianism was not transplanted into Southern Illinois from other climes in full grown and thoroughly equipped churches. It was a thing of growth. Individuals, or families, bearing our name, were scattered, one here, another there; sometimes, perhaps two or three families in one locality, loving their church, but having no organization, no house of worship, no minister of the gospel, no congregation. Isolated families, or small groups of families, lived and maintained their faith with no visible organization in which they were banded for worship, or mutual helpfulness.

Occasionally an itinerant minister would pass through the country, and at a private house divine service would be held. And we can imagine that they were days of joy and Christian fellowship when the minister dismounted from his horse and spent a little season with gospel-hungry, wilderness, pioneer families.

In dealing with true and loyal Presbyterians of an early day we must remember that they are to be weighed as well as counted. With the careful Biblical training which they brought with them to this country, their moral and spiritual force must be taken an account of as well as their arithmetical number. There were probably notable exceptions, but we have been accustomed to look upon these early Presbyterians as made of stern stuff. Too stern they may sometimes have been; but their failings "leaned to virtue's side." A little tincture of the moral grip and back-bone of those days would probably be a valuable accession in some of our modern homes.

But whence came this Presbyterian stock which could fifty or a hundred years ago, be found scattered through this wilderness waste of land? And what gave them their stalwart character?

I suppose that in almost all ages of the world there have been men of conviction who were greater than the government under which they lived. They may have, for Christ's sake, had to "wander about in

sheepskins, and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy;" but through all opposition their faith they held fast.

There were people in different parts of the earth with strong convictions of doctrine and duty who suffered from "the powers that be," limitations, and privations, loss of property, and loss of life. Persecution for righteousness' sake, which began in the days of Abel, has had its full share in making the history of the race. The ancestors of our beloved church were, some of them, in the succession of Abel and Stephen.

These men of faith and firm conviction you might have found in France, in Ireland, in England, and in Scotland. They were men whose convictions were not in harmony with the powers which controlled the religious affairs of the land. Those who held the Presbyterian form of church government believed in the right of the individual conscience,—the right to worship God according to one's own enlightened judgment, the right of a man to interpret the word of God for himself. In a form of religion where church and State are united the conscience is more or less lorded over by the power of the State. This is utterly at variance with the convictions of those holding to the Presbyterian policy of church government.

To Godly and conscientious men and women, finding themselves under these distressing limitations, the broad and free lands of America offered an asylum of refuge.

Accepting the hospitable invitation which the circumstances of this free land extended, these harassed children of God braved the waters of old ocean, confronted a life face to face with hardships and savages, and landed on a shore where, in the temple of the grove, or the rude chapel built of its logs, they were free to worship God in their own chosen way.

In a country without railroads, and almost without wagon roads, it would be natural for civilization to follow the sea coast, the lake shore, and the river lands.

It is not strange then, that the first Presbyterian churches in America were not planted in the centers of our great states. And since emigration was not by churches, but by families, or individuals, or possibly occasionally by colonies, it is not strange that Presbyterians could sometimes be found where no church existed. In a sparsely settled community a good Presbyterian family or two might for certain reasons, be located, and for a long while live almost wholly separate from Christian society, and especially from Christians holding their own particular form of belief.

In process of time, and by slow accretion, there would be enough of one distinctive faith, drawn by common reasons to locate within such convenient distance of each other, to make a church organization practicable; and some itinerating missionary, looking for God's scattered sheep, might, in the Providence of God, be directed to them, and form them into an or-

ganization of believers. Such, I think, has been the history of many of the early churches of Southern Illinois.

Not the least in influence of those who, in this way, in those early days began to sow the seeds of Presbyterianism in Southern Illinois was Steven A. Bliss, of New Hampshire. He studied for the gospel ministry; but for some reason was not, at the time, licensed to preach. He was, at this time, in connection with the Congregational, or Independent church. But his labors as a minister in after life were in the Presbyterian church, and in the interests of Presbyterianism. He and a friend, George May, in coming west, stopped in the neighborhood of the Hudson river and taught. The health of Mr. Bliss declining, he and his friend, not knowing where they would make their home and spend their days, directed their steps towards the southwest, and stopped in the region of country not far from the present site of Mt. Carmel, on the west bank of the Wabash river. This was about the year, 1818. Here in their log cabin in the wilderness, surrounded by a few huts, lived these two Christian men, exerting, as we must believe, even under these unfavorable circumstances, some little influence as Christians, planting in an unfriendly soil seed, the harvest of which was to be gathered some time in the future. It is believed that they organized the first Sabbath school in the State of Illinois.

In 1820, I think it was, Mr. Bliss started on foot for his former home in the East, a distance of twelve hundred miles. He accomplished his journey in fifty days. Probably for the same reason that Jacob's seven years of service for Rachel seemed to him but a few days, this fifty days' journey on foot was not so tedious as it might have been, for his biographers tell us that, "the tall, fair wife was of old Puritan lineage." And here is an illustration of one way in which Presbyterianism was introduced into Southern Illinois; for Steven Bliss was not the only one who added to the Presbyterian household by bringing a wife to his home. I am reminded that a little later my uncle, Benjamin F. Spilman, and later still, my father, Thomas A. Spilman, each made a trip to the East similar to that of Steven Bliss', and with like results, helping to introduce Presbyterianism into Southern Illinois; a species of robbery, to be sure, but allowable in those early days, before it became so common for Puritan maidens to come west for the purpose of teaching school.

In 1822 a young man from Andover Seminary, a licentiate, started west as a missionary with an appointment to labor in Missouri. His name was David C. Proctor. Having gotten as far as Mt. Carmel, Ill., and finding his horse lame, he began to look about him, and heard of two Presbyterian families. He sought and found them, and dined with them both at the same house. We can imagine it a happy group, talking of the Lord's work, and how it might be advanced in this great wilderness waste. It was but a little time until this missionary organized these two families into a Presbyterian church of five members, of which Mr. Bliss and his wife were two. The organization was entitled "The First Presbyterian Church of Edwards County." The missionary went on his way, and the little handful of Presbyterians were left without any stated preaching of the gospel. "Far

or near," says an historian, "they knew of no church of like faith and order with which they could take counsel, or join in employing a minister." They had already been maintaining a Sabbath School, and perhaps some other Christian service, and now they added "Reading Meetings." The service of one Sabbath is thus described. Mr. Bliss read a sermon, each one had a Psalm or a word of instruction, and all joined together in prayers.

About the year 1825, or a little later, Mr. Bliss was received under the care of the Presbytery, and ordained to the full work of the gospel ministry, continuing his labors in the community where he had been so long located, laboring as a pastor, as an evangelist, interested in the Bible Cause, and the work of temperance, so much needed in those days of loose habits, and supporting himself in part by working on his farm. His church grew slowly, but his work was of an abiding nature, and the history of the introduction of Presbyterianism into Southern Illinois would not be complete without reference to his faithful and diversified work. Not far from the scene of the labors of this faithful worker is at this time, (1899) his grandson, Rev. John K. Bliss, pastor of the Bridgeport church. A portion of his time is also spent with the Wabash church, the very field upon which his worthy ancestor labored. Our young brother possesses some of the same gentle, peaceful spirit of his grandfather.

The scattered Presbyterian workers of those wilderness times, toiling on horse-back, following the bridle paths of the country, swimming, perhaps, sometimes the swollen streams, preaching, visiting, singing, praying,—these Presbyterian workers were men of mettle. A hundred and fifty pounds of Presbyterianism mounted on a trotting horse, backed by Presbytery, and the word of God, meant something in those early days.

There was no legislation to determine from whence these early pioneers should come to the friendly soul of Southern Illinois. If my impressions are correct they came notably from Kentucky, the Carolinas, and some from Georgia and Virginia. They appear to have been strong in their moral convictions, and moral and upright in their lives, men and women of marked integrity.

Prior to the organization of the church in which Brother Bliss labored there were four other churches planted in Southern Illinois, four Presbyterian vines, under the shadowing boughs of one of which we sit here tonight. They are Sharon, organized 1816, Shoal Creek organized in 1819, Edwardsville organized in 1819 and Golconda, organized October 24th, 1819.

It might be interesting and profitable to trace the history of the growth of these Presbyterian communities, and of the organization of these churches, as we have the one in which Brother Bliss labored and died. A knowledge of the surroundings of these families in their homes, and the motives which brought them thither might be profitable food for thought. But time would not allow us to be so minute in our research tonight.

But as I have been requested to give some account of the Spilman family, perhaps I cannot do better than to refer to them as an example of the introduction of Presbyterianism into Southern Illinois. It is difficult for me to make this allusion to the Spilman family. Not that I am particularly ashamed of my relationship, but it is embarrassing to me to say what might justly be said of my ancestors in connection with the Presbyterianism of Southern Illinois. I will hold the pastor of this church responsible for what might seem in me like a piece of bad manners.

Benjamin Spilman removed from Virginia to Kentucky, and from thence to Southern Illinois, locating in or near Golconda. His wife's maiden name was Nancy Rice, a relative of Nathan L. Rice, D. D., whose name is a tower of strength in the Presbyterian household.

It was probably about 1817 or 1818 that Benjamin Spilman came from Kentucky to Golconda. Dr. Norton says that he and his wife were two of the original members of the Presbyterian church of this place (Golconda), at its organization, and in less than five months, March 18, in the year 1820, Mr. Spilman was chosen as Elder in the church. He must have been, at this time, about fifty-five years of age.

The family of Benjamin Spilman was a large one. There were five sons and eight daughters, thirteen in all; and as though they felt uneasy over the number thirteen, they adopted, as I have understood, two other children, making their entire household to consist of seventeen souls.

When these children swarmed, and went into hives of their own, their influence for good or evil would probably be very considerable.

I have lived in the home of my grandfather, Benjamin Spilman, and in the homes of three of his children, and have been in others, and I think it safe to estimate that not Christianity simply, but Presbyterianism, in Southern Illinois is not a little indebted to the influence of these Godly homes.

When a child, after the death of my mother, I lived for a time in the home of my grandfather, and I want to bear testimony to what I think was a very rare type of piety in the parents of these thirteen children. I do not know whether or not God took away my mother that he might place me for a little while under the roof of these saintly souls, but I do thank Him for letting me have a little time in childhood in their home. I think religion must have been "the chief concern" in that home, for it seems to be the principal thing which I remember in connection with it. I remember the trundle-bed, the barn, the cow, and "old gray." But I do not think these things come before my mind one-tenth as frequently as does the piety of that home. Blessed memories! May they never die out of my heart. I think the "lumber room" was my grandmother's closet of prayer. I distinctly remember entering that room one day, and as it seems to me now, seeing her upon her knees before some kind of a chart with her hands before her. I suppose I slipped back through the door without accomplishing my errand. This was the mother of Benjamin F. Spilman whose life and labors had so much to do in making the First Presbyterian Church of Golconda.

As Benjamin Spilman was once an elder in this

church, and his son for so long a time its minister, perhaps you would bear with me if I should quote from a paragraph or two in an address made by one of the pastors of the church in which Benjamin Spilman and his wife held their last earthly membership. With a little better understanding of their home we will not be surprised, perhaps if there went out from it some souls bathed in the spirit of prayer and consecration, who helped to build up a stalwart Christianity, and to spread abroad through this portion of the State the name of our beloved Presbyterian Zion. One of their pastors, Rev. Thomas Hynes, says, "When I first knew this venerable couple in 1845, father Spilman was about eighty years of age, and mother Spilman was seven or eight years younger. He was a patriarch of remarkable piety, faith and zeal. He was gifted in prayer above any man I ever knew. His whole soul seemed to be melted and "poured out" in the fervor of his petitions. He was fluent in utterance, and ever ready and apt in expressing his desires in the very words of Scripture. He never missed a prayer-meeting, or other religious service if he was able to be out of his bed. I remember noticing many times his tottering steps as he returned home from the evening meeting, and once his falling prostrate through the feebleness of old age. Though poor in this world's goods, he was rich in faith, and his liberality abounded in his poverty. He was a man of remarkable industry, and when "four score" years of age he still continued the habits of his early life, and cultivated small crops of corn and oats. I remember well his appearance, when more than eighty years of age, as he leaned upon the plow handles, and his faithful "old gray" kept time to the faltering steps of her aged master. I have seen him seated in the midst of his little oat-harvest, while a grandchild brought to him the bunches of oats which the old man bound as he sat on his chair.

Mother Spilman was a "help meet" for her husband. Having an active and enquiring mind, she keenly felt the want of opportunities for education in early life. After her marriage she devoted herself to private study, and obtained a really good education. She called at my house in the fall of 1846 and said, "I have called to see if you would like to send your children to a little private school. I have taught school about twenty years of my life, and feel as if I could do so still in my old age." When I objected to the idea of sending little children to school she agreed with my views, and added, "I propose to take a small number to my own house. I will tell them Bible stories, give them general instruction, hear their spelling and reading lessons, have them exercise in house and yard, and if they get sleepy I will put them to bed."

Mrs. Spilman was thoroughly intelligent in all Bible and religious knowledge. It was a special privilege to sit at her feet and listen to her views of Christian doctrine, duty, or experiences. Her expositions of these were clear, broad and comprehensive.

We cannot take time to trace up all the influence of the families of these eight daughters. They were all married, and most, if not all of them, had children. The names of some of these families will be remembered. They were the Willises, the Hannas, the Ewings, the McCords, the Martins, and the Stewarts,

now present to my mind. I have heard a cousin, who lived for a time in grandfather's family, say, that grandfather would pray for his "children, and his children's children." I believe the answers to those prayers are still coming down upon the "children's children."

Our review of the labors of the sons must be brief, and shall be chiefly confined to their influence upon Presbyterianism in Southern Illinois. Two of these sons were physicians, and Elders in Presbyterian churches, one in Kentucky, and one in Southern Illinois. Another, Jonathan E., for some years practiced law, and then entered the gospel ministry, laboring in Kentucky, Mississippi, and in Southern Illinois, his last regular pastorate being that of the church of Carmi. After retiring from that field of labor, and locating at Flora, the residence of some of his children, he supplied the church there at its request, until too feeble for further ministerial labor. His labors and his life closed there almost at the same time.

Benjamin F., and Thomas A., my father, both entered the gospel ministry. My father was connected more or less with Benjamin F. in the most southern part of the State in missionary work. But his principal fields of labor were a little farther to the north, in Montgomery and Morgan counties. He and Benjamin F. were both present at the first Presbytery ever held in the State of Illinois. Benjamin F. being its moderator. The meeting was held at what was called "Decker's Prairie," near which Wabash church is now located.

My father's labors were largely spent in building up what is now one of the strong Presbyterian churches of Alton Presbytery, at Hillsboro, and in supplying other small churches a little farther to the north. With a brief quotation from the pen of another I think I may be excused from further reference to the life and labors of my own father. I find this is an obituary: "He was a plain, earnest preacher of Jesus Christ,—a man of faith, prayer, energy—if his health permitted, though roads, weather, distance, or high water forbade, seldom was his place vacant in the courts of the church. When there he was found a conservative man of order, and was often made the writing clerk, not because he was a rapid scribe, but plain and safe. In all the relations of life he was blest and made a blessing." His dust lies with the dust of the Elders of the Church to which his last labors were given, a few miles south of Jacksonville.

The labors of Benjamin F. Spilman were emphatically spread over Southern Illinois. He was a Home missionary on horse-back. Dr. Norton says that in one year, from Nov. 9th, 1845, he traveled 3,688 miles on horse-back. At one time when the roads were impassable for horses he walked from Shawneetown to Carmi, a distance of thirty miles, to meet an appointment.

For two years after his licensure he labored along the Ohio and Wabash rivers, including, it seems, the time of his pastorate at Sharon. Afterwards he labored in middle and Southern Illinois as an itinerant missionary for seventeen years. His health giving way he located, by request, at Shawneetown, where his labors were greatly blest. After a time he moved to Chester, where he spent a few years. He labored also for a little time in Edwardsville, but was recalled

to Shawneetown where he remained till the close of his life.

I will quote again from Dr. Norton. He says: "His second residence in Shawneetown was distinguished by the occurrence, in 1858 of two revivals, which brought into that church, within ten months seventy-seven members." Dr. Norton thinks the number of churches he organized during his thirty-six years of ministerial labor was about twenty. He says: "To have planted in such a place as Shawneetown was in 1823, and watered and matured such a church as existed there when B. F. Spilman was buried would have been of itself a success worthy of thirty-six years of labor. But this was only a part of the grand result of these thirty-six years. Eternity alone can unfold the mighty whole.

"Mr. Spilman was eminently prayerful. The revivals of 1853 were preceded by days and weeks of the most agonizing supplication on his part. Indeed, all through his ministerial life his close communion with God was the great secret of his power.

"Presbyterianism in Southern Illinois owes much to B. F. Spilman. He was the pioneer of the State. For a time he was the only Presbyterian minister, connected with the Assembly, residing, and steadily laboring in this great domain."

Mr. Baldrige says: "Mr. Spilman was a hard-working missionary. For thirty-six years he labored faithfully for the spiritual welfare of his adopted State. Possessing a robust constitution, a warm heart, and a holy zeal in the cause of Christ, he was never idle, and seldom sick. His influence for good will long be felt in Southern Illinois."

In order to obtain some estimate of the fruits of the labors of these pioneer workers in the vineyard let us remember the condition of society in some of the early settlements of Southern Illinois. One writer described Shawneetown in 1816, as a town of two or three hundred inhabitants without a single professor of religion in it. When Benjamin F. Spilman began work there he found but one professor of religion, a lady.

Has anything been accomplished for the moral and spiritual uplifting of Southern Illinois? And if so has the Presbyterian church had a hand in bringing about the blessing? Without anything to boast of, even after so much done, let us compare Shawneetown with what it was in 1823. Let us compare Golconda with what it was when, in it, the first Presbyterian missionary put the gospel trumpet to his lips. Let us compare Carmi with what it was, when once, B. F. Spilman, reaching his appointment a little late, found the people engaged in a dance. To the hard-wrought missionaries of the Presbyterian faith of early days let some of the credit, under God, be given for the happy changes wrought.

But the fathers, where are they? Steven A. Bliss is gone. Samuel Baldrige, his biographer, is gone. Elder Benjamin Spilman and his sons are gone. McGready, who organized the first Presbyterian church in Illinois, the Sharon Church, is gone. Nearly all the pastors of this church, I believe, are gone. Sim is gone, Cook is gone, Galbraith is gone. These and other soldiers of the Cross have laid down their arms, and gone to their reward, and yet the work is not done. Surrounded by such a cloud of witnesses, let

us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, ever looking unto Jesus, the author and finisher of our faith. May we gather up the falling mantles of these Elijahs, and gird ourselves for the battles of the Lord. There is still much land to be possessed. Presbyterianism has done good work for Southern Illinois. Its doctrines may be bold and cragged. But let the history of the church tell whether or not, in the fierce fight with sin, they have won glorious victories for the King of Zion.

But we must not waste time glorying over the past, and allow present opportunity to pass by. If we love our church, if we believe God has set his seal to the work of our church; if we believe that our church is adapted to save souls from destruction, let us be inspired by the noble examples of our fathers; let us put on the whole armor of God, and take for Him the land in which they so earnestly labored for Christ and the Church. Shall we prove unworthy of our sires? Shall we let go to other faiths the land so hardly won by them for our own beloved church? Shall ease, or indifference, or cowardice cause us to let the work go back which cost them such sacrifice? Have we done right in letting some of these churches pass out of existence which were born of such a spirit, and of such earnest work?

A chieftain fell in battle. His followers began to waver and to fly. He raised himself up on one side, and said: "My children, I am not dead; I am watching you." Can we not hear from the graves of these departed ministers and elders a voice saying, "I am watching you?" This we know; the Captain of our Salvation is watching us. And while He gives us breath to speak His name let us proclaim salvation through His blood. If the Presbyterian Church is ours by conviction, then let us run up its banners wherever there is territory to take for our King. Let us stand firm by the vines already planted. Be they small? So was the company to which Christ said, "Go ye into all the world, and preach the gospel to every creature." It pleased God to begin the human race with but a single pair.

Loving all of God's people, and bidding them all Godspeed, and rejoicing in the salvation of every saved soul, led to Christ by whatever order of Christians, while we hold to the faith of the Presbyterian Church let us seek through it to bring honor and glory unto Him who loved us and gave Himself for us. And when life's battles are all fought, and the roll of the faithful is called, and the starry crowns are to be set, may we, the unworthy successors of those who laid for us in this land of freedom we so much love, the foundations of our beloved church, with them hear it said, "Well done, good and faithful servants, enter ye into the joy of your Lord."

THE PIONEER FAMILIES OF GOLCONDA PRESBYTERIAN CHURCH

By Ruling Elder, J. E. Y. Hanna

Read at the 80th Anniversary of the First Presbyterian Church, of Golconda, Illinois, October 21, A. D. 1899.

HAVING been solicited to write some of my recollections of the families of those who were the pioneers of Presbyterianism in Golconda, to be read on the eightieth anniversary of the organization of the First Presbyterian Church in Golconda, Illinois, I will say here, that I shall mention but few names except those with whom I have been personally acquainted. I shall limit my remarks to five families, and while there are others who have been active, and useful members of the Presbyterian Church in Golconda, yet I do not understand that they come within the scope intended in this article.

I hope that some other will supply that which would be a pleasure to me to perform, did I think that it was designed to be included in this brief sketch.

At the organization of the First Presbyterian Church at Golconda, there were four persons who came from Muhlenburg Co., Ky., and located in or near Golconda, Ill., to-wit: Benjamin and Nancy Rice Spilman and their daughter, Eliza, with her husband, James E. Willis and Eliza Willis. These four were of the original sixteen members. James E. Willis was chosen Ruling Elder at the organization, and in March following, Benjamin Spilman was elected Ruling Elder. Benjamin and Nancy Spilman were dismissed in September following, and James E. and Eliza Willis were dismissed in September, 1824. The infant church did not long enjoy the benefit of their membership, yet had the advantage of their experience and piety in the formative period of its existence. Benjamin and Nancy Spilman gave their son, the Rev. B. F. Spilman, to the church, and Rev. B. F. Spilman began his ministrations to Golconda church in November, 1824, and visited the church, and administered the ordinances regularly and at intervals until September, 1857. During this time he, with the Session, received sixty-six members, and he also baptized one hundred twelve persons. His death occurred at Shawneetown, May 3, 1859, soon after his last visit to Golconda. He was located in Golconda two or three years, living in the house recently occupied by John Abbott. He did not limit his labors to Golconda church. His influence in Southern Illinois has not been exceeded by anyone. There were two other Presbyterian ministers in the connection of the Spilman family, whom I have met, but their work was farther up in the State. One of them has gone to his reward, the other remains at his post of duty.

About the year 1820, a young M. D. from Aberdeen, Scotland, located in Golconda, Ill. Why he did so was always a puzzle to me. At one time, I asked him how he came to locate at Golconda, which at that time was but a small hamlet, containing but a few houses. His answer was "In my case, the Scripture was fulfilled, 'The heart of a man deviseth his way, but the Lord directeth his steps'." Dr. William Sim became a prominent and a leading citizen almost at once. In 1820 he was appointed to a responsible position, in which important business, the faithful performance of which, had a large influence on the future of Golconda. To anyone well acquainted with Dr. Sim, it is needless to say that the duty was well and faithfully performed.

Soon after the organization of the church, Dr. Sim was received on examination, and his wife, an estimable young lady of Philadelphia, was received by

letter. Thus began a long and useful life in Golconda, both in the community and in the church. In November, 1822, Dr. Sim was elected and ordained a Ruling Elder, which office he held until his death in September, 1863, almost forty-six years. He was a man who exercised a large influence in the community, and in the church. His practice extended as far as Jonesboro and Shawneetown, in Illinois, and Princeton, Ky., a distance of forty miles west, east and south. There was a time when on the shoulders of Dr. Sim and his family rested the whole burden of the Presbyterian church, so far as the residents of Golconda were concerned, as all other members were living in the country. At a later date the Sim family were augmented by the arrival from Aberdeen of Alexander Sim, his wife and three children, and John Young, his wife, and three children, all of whom became active members of the church. Dr. Sim raised four sons and one daughter, only one of whom, James, survives. One son became a leading physician of Memphis, Tenn. One went into the ministry, and was for three years in charge of Golconda church. He was a loving and lovable young man. His ministerial career was short, and his work soon ended, but the remembrance of Dr. William R. Sim is yet fresh in the minds of many in Golconda. He died in Golconda in 1864. He was a man, who like his father, is not forgotten by those with whom he came in contact in his short life work.

In the first decade of the century there emigrated from South Carolina, two families of the name of Glass, who were related, and who became the pioneers of Presbyterianism in Southern Illinois. Both families were large in numbers. Francis Glass located two and one half miles west of Golconda, and his home became the headquarters of those who adhered to the Presbyterian doctrine and polity. His family, all, or nearly all, identified themselves with the organization of the church later. The united heads of the family were included in the original sixteen who formed the organization. The old patriarch kept open house for church services, and his home was a regular place for holding services until his death, which occurred in 1830. His aged wife survived him ten years, dying in 1840. The other branch of the family located partly in Kentucky, and partly in Illinois, but were represented in the organization by David B. Glass, who at the laying of the corner-stone of this building thirty years ago, was the only survivor of the original sixteen, and will be remembered by many as "Uncle Davy Glass," as he was familiarly called. Others of this branch of the Glass family afterward became members of this church.

After the death of Francis Glass, and his aged wife, the home was broken up, and the services which had been held there, were removed to the home of David B. Glass, until such time as the congregation provided a house in which to worship.

Joseph Glass, the son of Francis Glass, was elected a Ruling Elder, and ordained in November, 1821, serving until his death in 1862, or thirty-eight years.

In June, 1844, William A. Glass was elected and ordained a Ruling Elder. He was the son of David B. Glass. He was the grandson of Francis Glass and also the grandson of James Glass, the two old pioneers

before mentioned. William A. Glass held the office of Ruling Elder until his death in June, 1865. He died in the South while with his regiment, the 120th Illinois.

Another grandson of the James Glass above named, Samuel D. Hemphill, was elected and ordained Ruling Elder in October, 1860. He was dismissed to assist in forming Grove Church, and when that church was dissolved, he returned to Golconda church and filled his office, and discharged the duties until his death, seven years later.

During the year 1841, the younger branch of the Presbyterian family conducted a series of meetings, which resulted in many professed conversions, and the young converts properly sought church affiliation. Golconda Presbyterian church being vacant and having no immediate prospect of securing an under shepherd, many of the converts united with the C. P. church, among whom were many of the Glass family, who were thus lost to the Presbyterian church, and will account for the absence of the family name of Glass in the enrollment of members received. At a later date, however, the descendants have manifested a disposition to return to the church of their fathers.

From the Glass family have descended the Clanahans, the Hemphills, and the Crawfords. The Francis Glass mentioned was also the great grandfather of the writer of this article.

During the revival period from 1800 to 1810, two brothers, Samuel and George Hodge were living in Tennessee. Samuel felt it his duty to preach the Gospel, and was licensed by the Presbytery of Cumberland, which had been formed from Transylvania, and he was later ordained to the full work of the ministry by the Transylvania Presbytery after the re-annexation of the Presbytery of Cumberland, and he still resided in Tennessee.

But George Hodge removed to Illinois, and located on a farm five miles west of Golconda, where he lived until his death in June, 1860. The brother, Samuel Hodge, visited him at times, and finding the pulpit vacant, preached to the congregation and moderated the Session, when receiving members into the church. He was present in Golconda church in 1839, and again in 1842, and perhaps at other times, and ministered to the church and administered the ordinances of the church. He spent his life to old age in his work in his native State.

George Hodge and his wife, Elizabeth, were of the original sixteen at the organization in October, 1819. George Hodge raised a family of six sons and two daughters, several of whom became members at a later date. In November, 1822, George Hodge was ordained a Ruling Elder, and served actively in that capacity until in 1860, a period of thirty-eight years. He more frequently represented the Session in the meetings of Presbytery than did any other member of the Session.

The youngest son, William S. Hodge, was ordained Ruling Elder in February, 1871, and participated in the work of the session and of the church until his death in January, 1885, when he was called to his reward, and to a higher service. His mantle, however, fell on his son, John H. Hodge, who now fills the position occupied by his father and his grandfather.

John, and his work, are too well known here, to make it necessary for me to add a word.

A daughter of George Hodge became the wife of S. D. Hemphill, a Ruling Elder of this church. Samuel Paisley, who was related to the Hodge family, was a promising young man, and Christian worker, died early, in Normal, Ill., lamented by all who knew him, and the work in which he was actively engaged in the cause of Christ and the uplifting of humanity. His estimable wife, with whom I have recently become acquainted, is now the wife of Rev. Dr. Hewitt, a former President of Normal University, and who has done good work in the cause of education and of Christianity. The parents of Samuel Paisley, having died in his infancy, he was taken into the family of his uncle, S. D. Hemphill, before mentioned, and raised by him. Sam, as he was called, went into the army in 1861, and remained unto the end of the war. His uncle, S. D. Hemphill, was telling me how much he missed Sam, when he said, "I have Frank (his son) with me yet, but he is not Sam." I mention this to show how he was esteemed by his foster father. The Paisleys were descendants of a sister of the said George Hodge.

At the close of the year 1818, John Hanna, with his family, reached Golconda, having come from near Nashville, Tenn., and with his sons located four or five miles westward from Golconda. There were seven sons and two daughters, three of the sons being heads of families, all the nine being grown or nearly so. The family entered 1480 acres of public land, which was adjoining to the lands of George Hodge, and of Francis Glass, before mentioned. The three families became a community of themselves and governed the customs of the neighborhood. All the children of John Hanna married and settled in the vicinity, except the younger son, who died unmarried.

John Hanna and Margaret, his wife, were of the original sixteen, as were some of the older children, and others came in later. In the first twelve years after the organization of the church, the roll shows twelve of the name to be members.

In March, 1820, John Hanna was elected a Ruling Elder, having been ordained, he was inducted into office. The duties and the responsibilities of the office did not long rest on the shoulders of the old pioneer, for in September, 1834, he was called to a higher service. Margaret, his wife, survived him eight years, dying in 1842. One of the sons became the husband of Lucy G. Spilman, the sister of Rev. B. F. Spilman, and one of the daughters became the wife of Ruling Elder Joseph Glass, heretofore mentioned. One of the sons affiliated with the C. P. church, and two never entered into church relationship, but their influence was always exerted in favor of religion, education, and good morals.

By removals and by deaths the family became depleted, until the oldest son, George H. Hanna, and his immediate family remained to preserve the name. George H. Hanna became the actual Clerk of the Session, from the death of Joshua Scott, the first clerk, in 1825, until 1860, when his son (the writer) succeeded him.

In June, 1847, he was ordained Deacon and discharged the duties of deacon until age, and infirmity, and death came to his relief in December, 1868, at the age of 81 years.

His oldest son, John Calvin Hanna, was in June, 1844, elected and ordained a Ruling Elder, and was dismissed in 1847, moved to the central part of the State, and entered the ministry. He supplied churches in that part of the State and in Kansas, until his death in February 1887, at Normal, Ill., where his widow still lives.

The second son of George H. Hanna, who is the writer of this article, was elected and ordained a Ruling Elder, in October, 1860, at the same time with S. D. Hemphill, and served actively until 1892, when he removed from the bounds of the congregation, and resigned the post of Clerk of Session, and ceased the active eldership, but retaining his membership in Golconda church.

First. Because it is his wish to do so.

Second. Because he thought it was the wish of the members of the church that she should do so.

Third. Because there has been no Presbyterian church at any place where he has been temporarily residing.

Many other persons who have aided in the work of the church, I should be pleased to name, but the limits forbid my doing so.

The three families in the country, the Glass, the Hodge, and the Hanna, with the Sims in town, exercised an influence in the formative state of society in these particulars:

First. By their example they discouraged, and to some extent, prohibited the drinking custom.

Second. By their example, in a strict observance of the Sabbath, they restrained others from desecrating that Holy day.

Third. By their example they encouraged the cause of education in the community, and school houses began early to show themselves, with the teachers and pupils in them, and the cause of education advanced.

Fourth. By opening and maintaining Sabbath Schools in the community, two of which the writer remembers in the community for more than seventy years, and which have been maintained, sometimes irregularly ever since that time.

Here, perhaps, I should stop, but I must say a word of those with whom I have been so pleasantly associated in the Session of this church. I remember so vividly the presence of Dr. William Sim, Joseph Glass, Dr. John V. Schuchardt, Thomas H. Clark, S. D. Hemphill, William S. Hodge, and William Boicourt, all of whom have gone to that bourne from whence no traveller returns, and of William P. Sloan, Charles R. McCoy, James A. Rose, George A. Crow, and John H. Hodge, with all of whom I have been associated in Sessional meetings, and among whom there has never been any discord, and nothing to disturb the harmony that existed in the Session of the First Presbyterian Church in Golconda. So may it ever be.

J. E. Y. HANNA.

Written at Springfield, Mass., Aug. 31, 1899.

(Note)—The writer of the above passed to his reward, Feb. 5, 1909, at Ridgway, Ill., aged 87 yr. 7 mo. 1 day. "Blessed are the dead which die in the Lord—that they may rest from their labors; and their works do follow them."

Copied manuscript by his daughter, Ella (Mrs. A. D.) McDonald, Wauchula, Fla.

THE CHRISTIAN ENDEAVOR SOCIETY

Prepared by Mrs. H. W. McCoy, for the 80th Anniversary, October 21, 1899

THE Christian Endeavor Society of the First Presbyterian Church of Golconda, Illinois, was organized in March, 1888, with fifteen or sixteen members, young people from the families of James A. Rose, Harrington Clanahan, Charles R. McCoy, and Dr. Henry W. McCoy, with Grace Ready, Harry Wetherbee and Walter P. Bunn. They met at my house until the spring of 1892 we found our room too small and moved to the study and from there to the infant class room, and it soon became crowded, and since then the lecture room has been our meeting place. Since we first organized there have been something like fifty conversions, and all have united with the church. It has contributed to the home church and parsonage, \$206.25, and has sent boxes and barrels of old clothing to the northwest for Presbyterian missions.

Story as told by the Herald-Enterprise of the Celebration of the 80th Anniversary of the Presbyterian Church of Golconda, in its issue of October 26, 1899.

SKETCHES OF THE MINISTERS WHO HAVE SERVED GOLCONDA CHURCH

By Rev. B. C. Swan, D. D.

Read at 80th Anniversary of Golconda church, October 21, 1899.

THE Presbyterian Church of Golconda was organized Oct. 24th, 1819, by Rev. Nathan B. Derrow. I am to speak of the ministers who have served this church, and on various accounts must be brief. For my information I am indebted to Dr. Norton's "History of the Presbyterian Church in Illinois," and the minutes of the General Assembly of the Presbyterian Church, since 1857, which I have consulted with care. I have also been aided by brethren in various ways.

The means for the preservation and growth of the visible church is mainly in the character of the ministry and the membership of the particular organizations. In this case a most delightful subject would be, the power of example, as displayed in the character and life of some of the members of this church in its early history. I mean no insinuation in regard to others when mentioning the names of some with whom I have been acquainted: the Hannas; the Sims; the Willisies; the Spilmans, who have given character to this church and community. If any other church in this region has such a list of worthy names, I do not know it.

But I am to speak of the ministers who have served this church. This table is designed to furnish a general view of the number of members and additions during particular periods. While it is of general value, it would be a mistake to infer the character of the minister by these figures.

Names of Ministers	Their Begin
1. Benjamin F. Spilman, S. S.	
2. Wm. A. Smith	
3. John P. Riddle, S. S.	Nov.
Vacant	
4. William R. Sim, S. S.	Oct.

Vacant	
5. Solomon Cook, S. S. and P.	May 26,
6. Archibald Alexander Mathes, S. S.	Mar.
Vacant	
7. Sherman Minot Burton, P.	Feb.
8. Robert C. Galbraith, D. D., and P.	Dec.
Vacant	
9. Hugh B. Douglas, P.	Dec.
Vacant	
10. Joseph H. Stevenson, D. D., P.	Apr.

Years of Service	Church Additions	Membership Beginning	Ending
ning	Ending		
1823	1845		
	1845		
1852	Nov. 1854		
1855	1859	41	34
1860	D. July 1864	42	44
1864	1866	35	34
1867	Sept. 1872	34	60
1873	Mar. 1875	25	59
1875	1876	43	69
1877	Oct. 1881	11	96
1881	Oct. 1891	123	80
1891	1892	31	
1892	Mar. 1895	33	154
1895		3	126
1896	1899	51	124
			137

Continued to 1903

1. The Rev. Benjamin Franklin Spilman, was born Aug. 17th, 1796, about 6 miles from Danville, Ky., professed religion about 1812, graduated at Jefferson College, 1817, studied theology under Dr. Robert G. Wilson, of Chillicothe, Ohio, was licensed to preach by the Chillicothe Presbytery, Dec. 3rd, 1823 and immediately returned to his father's home, Golconda. He supplied the Golconda church and also Sharon (organized 1816), and was ordained as its pastor by the Muhlenberg Presbytery, Nov. 1824. He was married to Miss Ann B. Cannon, of Cannonsburg, Pa., Mar. 17th, 1826. He "made his home at Golconda, from Dec. 1823 to the beginning of 1832." "He seems to have given the church all the ministerial labor it enjoyed from Dec. 1823 to Nov. 1845." During the year 1858, the great revival in Shawneetown literally overwhelmed him with joy. He died at Shawneetown, May 3rd, 1859. His field of labor was the whole of south-eastern Illinois. Brother Robin says, "He was the best known preacher in Southern Illinois, in his day." He left his impression on a wide extent of territory. He was an occasional supply of many churches. He was especially a man of prayer." The Rev. Campbell, of Ky., who preached his funeral sermon, says: "The church was crowded by a grief stricken audience. The entire community, as well as the church seemed to feel that they had lost a valued friend and a personal guide in whom was no guile. Every eye overflowed, and the suppressed sob plainly told how deeply they felt their loss."

Mr. Sexton, a most dreadful blasphemer and hater of the gospel and of everything good (Christian), a man of very superior natural mental endowments,—an old resident of Shawneetown and thoroughly acquainted with its people, speaking to me of Bro. Spilman some years after his death, and who

had been thoroughly acquainted with him and his work and his self-denying labors, expressed his astonishment at the man, and his utter inability to account for his perseverance in continuing to preach the gospel under circumstances so discouraging. To Mr. Sexton, the skeptic, that is a strange fact. Often with sorrow and anguish, such as a wicked world utterly fails to appreciate, do true and faithful ministers mourn in secret places over the blindness, hardness and utter insensibility of their hearers.

It is almost impossible for some of us to conceive the hardships endured by the pioneers of the former period. May I mention a single fact of my own personal knowledge. I met Rev. B. F. Spilman at the meeting of Synod of Illinois in Macomb in the 50's—probably 1854 or 1855. He had come all the distance from Shawneetown or Sharon on horseback, requiring more than a week in coming and more than another week to return after synod adjourned.

2. Of the Rev. William A. Smith I have not been able to obtain any information except Dr. Norton's statement, p. 42.

3. Of the Rev. John P. Riddle I have not been able to secure any information, except from Dr. Norton, p. 42, and from the Records of the Session of the Golconda church, (per Dr. Stevenson) that he moderated the session from Nov. 14th, '52 to Nov. 19th, 1854.

4. The Rev. William R. Sim, son of Dr. William and Frances (E. Jack) Sim, was born in Golconda, Illinois, Nov. 25th, 1831, while attending college at Hanover, Indiana, united with the Presbyterian church there, Feb. 1849, graduated in Hanover College, Aug. 9th, 1854, and in the fall of the same year entered Danville Theological Seminary, from which he graduated, May 7th, 1857. He was licensed by the Presbytery of Kaskaskia in the fall of 1858, and placed in charge of the churches of Jordans Grove and Lively's Prairie and continued to serve them until 1860, during which time he was (probably) ordained by the same Presbytery.

He took charge of the church in Golconda, Oct. 1860, and continued his care of the church as long as he was able for work. He departed this life July 7th, 1864.

I was some what familiar with Bro. Sim during his Golconda ministry, assisting him in meetings, and he with me. Such a perfect character as his is rarely met with in this world, one possessed of many superior qualities, with no apparent faults. I never saw him in what appeared as intentional wrong.

He was not only innocent of intentional wrong, but he was well qualified for his work as a minister, by his lovely manners, natural mental endowments and educational culture. He was a good preacher. His manner was natural and he was inspired by earnest love for souls. He endured inexpressible distress for want of visible success. Some one remarked that he died of a broken heart.

Norton, p. 493, says, "He was characterized by a very remarkable degree of refinement in thought, expression and deportment, and amiability, which won for him the admiration and love of all who were intimate with him. He was a pure minded man and a cheerful Christian; and yet his earnest love for souls often seemed to fill him with the most agonizing dis-

tress." I was appointed to prepare an obituary of him, and while in Golconda, I took occasion to inquire among his most intimate acquaintances in regard to him of some not then professors of religion. Among many, one used about the following language: "William Sim was about my age. We grew up in childhood and youth together. We were playmates all through early life. And I can truly say that I never knew him to use bad language or do anything wrong." Such a beautiful character doubtless had its influence in the ingatherings of the Golconda church in later years.

5. The Rev. Solomon Cook served this church as S. S. and P., from May 26th, 1867, to Sept. 1872. There were 62 additions to the church during his ministry, and the Minutes of the General Assembly report 34 members in 1867 and 60 members in 1872.

Bro. Cook is marked in the Minutes of 1873 as Presbyterial Missionary, and in 1874 as S. S. Mt. Vernon, Illinois, and in 1875 as S. S., Nevada, Ohio. My impression is that he had been in the ministry only a few years when he came to Golconda, and that he departed this life a few years after he returned to Ohio. He was an active, faithful, and very successful worker while in Golconda. A brother minister mentions this actual case. Years after his removal, a young man of Golconda, in a troubled state of mind, expressed his wish to open his heart to his old pastor, Rev. S. Cook.

6. The Rev. Archibald Alexander Mathes was born Jan. 14th, 1812, near Salem church, in East Tennessee, graduated at Washington College (E. Tenn.), 1834. From their home in that year, A. A. Mathes, E. Quillin and Wm. C. Wylie, walked all the way to Princeton Seminary to study theology (traveling on foot 700 miles). After finishing his course in the Seminary, Mathes returned to become pastor of the home church in E. Tenn., and then President of the Home College. In 1852 he moved to Southeast Missouri, and then at the breaking out of the war, to Iowa. His work in Golconda began in Mar., 1873 and ended in Mar. 1875. In his earlier years he was wonderfully blessed in winning souls. He died in the Lord, his last words being "Dear Lord." He died at Canton, Ill., Nov. 20th, 1891, and his funeral sermon was preached by Rev. B. Y. George, of Lewiston, to whom I am indebted for the above items. How sad it is that we can live beside such souls, and not get acquainted with them until they have departed for a better world.

7. The Rev. Sherman Minot Burton was pastor of the Golconda church from Feb. 1877 to Oct. 1881. He came from Penn., and when he left Golconda he moved to the Presbytery of Alton. He was born June 10, 1812, took his college and seminary course at Western Reserve, was licensed Apr. 1844, by Portage Presbytery, and ordained, 1872, by Cleveland Presbytery. With him there has been but little opportunity for personal acquaintance.

8. The Rev. Robert C. Galbraith, D. D., served the Golconda church as pastor from Dec. 1881 to Oct. 1891. When he entered upon his work there were 80 members, when he closed, 130. He received into membership 123, while in charge of this church.

He was the son of James and Maria (Henderson) Galbraith, born at Mahoning, Pa., Feb. 26th, 1811, and died at Centralia, Ill., Feb. 10th, 1895. He graduated

at Jefferson College, 1834, and in Princeton Seminary, 1837; was licensed by Huntington Presbytery, Oct. 1836, and ordained by the Presbytery of East Hanover, April 26th, 1844. He labored in Baltimore and vicinity until he moved to Odin, 1865, where he remained until 1871; then at Flora and Fairfield, until 1878; at Harrisburg and Equality, 1879 to 1880; at Metropolis and Caledonia, 1880 to Dec. 1881, and at Golconda from Dec. 1881 to Oct. 1891, when he was Honorably Retired and moved to Centralia.

The editorial notice of the Banner says, "Dr. Galbraith was a man of deep and earnest piety, a superior scholar, a sound theologian, a good preacher and laborious pastor. His great aim was the glory of God, and the conversion and sanctification of the people."

In another article in the Banner, about the time of his death, Bro. Robinson says of him: he "will be remembered as a man of rare scholarship. He was master of seven languages, and it is said to have been a rule with him to read the New Testament through in Greek at least once a year. His sermons were plain, simple and scriptural. It is the glory of his ministry that he sought to preach the gospel to the poor rather than to attain places of prominence and power." In his old age, the people of Centralia, "speak of his presence as a wonderful sermon."

By nature, education, and grace, Brother Galbraith possessed qualifications for the work of the ministry far above the average of our ministers. He was recognized by all who knew him as a minister who had consecrated all his powers to his work as an ambassador for Christ.

9. The Rev. Hugh B. Douglas served the Golconda church as its pastor from Dec. 1892 to March, 1895. As he entered his work the membership was 154, and when he ended, 178, and during his pastorate 33 persons were received as members.

The Rev. H. B. Douglas was born May 9th, 1844, engaged successfully in evangelistic work, and was ordained by the Bloomington Presbytery, April 14th, 1837.

10. The Rev. Joseph H. Stevenson, D. D., has served the Golconda church as pastor since April, 1896. As he entered his work the membership was 124, and now it is 137, and during this period 51 members have been added.

Dr. Stevenson was born Oct. 13th, 1831, graduated at Miami University, 1859 and at the Western Theological Seminary, 1864, was licensed by the Presbytery of Sidney, Apr. 1863, and ordained by the Presbytery of Redstone, Oct. 1864. His work in this Presbytery beginning 1863, in Nashville, and continuing until 1887, then as Presbyterian Missionary one year. Pastor at Mt. Carmel, 1888 to 1896 and then at Golconda. In all his undertakings with us he has been most successful.

In regard to these brethren, Douglas and Stevenson, if there were any defects in character or methods of work it would be embarrassing for me to allude to them. But I can say very sincerely, that I have not noticed these defects, if they have them. And I say this after an intimate acquaintance of many years; and I do it for the sake of remarking in regard to the pastors and stated supplies of the Golconda church; what grand characters the Lord has sent as

his ambassadors to this church and community. Paul, Heb. 13:2, speaks of the exalted privilege of entertaining angels! But Golconda for these 80 years has had something better than that! Holy Angels that had never sinned, could not display the wonderful workings of grace in saving ruined sinners. But in such lives as these ministers of this church have displayed, going out and coming in; by their conversation and fellowship; walking these streets and visiting these homes and in all Holy living displaying the workings of grace upon souls dead in sin; there has been an exhibition of the glories of the Gospel, which the malice of the great Adversary could never tarnish. There they stand, though dead or absent yet still speaking! "A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof."

The ministry of the Presbyterian church has been well represented in Golconda during these 80 years. I am willing to let our claims as Presbyterians stand or fall in this community by these representatives. There is a great mistake in supposing that our large and wealthy churches monopolize the talent and moral worth of our ministry. I mean no insinuation against distinguished merit of ministers in our large cities in making the following suggestion, viz: I have been present in 13 General Assemblies of the Presbyterian church, and in a large number of the Synods of Illinois since 1852, and also in many meetings of Presbytery, and I have frequently seen most distressing manifestations of ministerial ignorance and foolishness, and these have always been by ministers in some prominent position, and most commonly from some large city, and never one from an obscure country church. They always maintain their dignity. If I had time some amusing stories in illustration could be told here. The truth is that there is no judgment according to merit can be formed from the minister's field of labor.

Again, the awful thought in this connection comes as to the future state of those who lived in Golconda, and could not appreciate their opportunity. Whose blind eyes did not see this glorious gospel light; whose deaf ears would not hear the call from heaven, whose hard heart remained insensible to the voice of mercy, and whose seared conscience cared for none of these things! When such awake, when it is too late, how will they be filled with the inexpressible horrors of remorse over their lost opportunity!

We have spoken of work of the Stated Supplies and Pastors in Golconda. There have been important labors performed by transient supplies. The Rev. F. N. Ewing, Oct. and Nov., 1847; Rev. R. Lewis McCune, Nov. 1864 to March 1835; Rev. John Crozier, in July and Nov. 1866; Rev. J. M. Green, 1876, and the writer. (B. C. S.) finds by referring to his sermon register that he had visited Golconda some 12 or 15 times and that he preached about 50 sermons there beginning in 1862 and ending in 1884.

Another fact important to be kept in mind is that this church has contributed largely to upbuilding of other churches, by removals, while it has received few, if any, from others, coming in.

ANNIVERSARY NUMBER

Volume I—Golconda, Illinois, October, 1899—No. 3
CHURCH SERVICES—Sabbath: 9:30 a. m., Sabbath School. 10:45 a. m., Preaching. 6:00 p. m., Christian Endeavor. 7:00 p. m., Preaching. Week: Wednesday—7:00 p. m., Prayer Meeting. The Wednesday after first Sabbath in each month, Missionary Prayer Meeting. 2d Thursday in every month—2:30 p. m., Ladies' Missionary Meeting. Communion Service, the second Sabbath in January, April, July and October.

OFFICERS

Pastor—Rev. J. H. Stevenson, D. D.
 Elders—J. E. Y. Hanna, Jas. A. Rose, Wm. P. Sloan, D. G. Thompson, John H. Hodge, W. A. Sim, Sr., Phil A. Craig.
 Deacons—A. W. Walker, Sim V. Clanahan, George Schnierle.
 Trustees—Thos. W. McCoy, J. O. Williamson, Penn V. Trovillion, Geo. T. Kowalsky, Wm. H. Moore.
 Treasurer—Edd B. Clark.
 Choir—Organist, Miss Blaine Boicourt; Ass't Organist, Miss Sarah F. Stevenson; Leader, J. Otto Thompson; Misses Bertie McCoy, Lide Thompson, Effie McCoy, Mary Stevenson; George Schnierle, D. G. Thompson.
 Ushers—Sim V. Clanahan, Phil A. Craig.
 Sabbath School—Superintendent, D. G. Thompson; Assistant Supt., John H. Hodge; Secretary, Sim V. Clanahan; Treasurer, Thos. W. McCoy; Pianist, Miss Flora Steyer; Assistant Pianist, Miss Blaine Boicourt; Precentor, J. Otto Thompson.
 Ladies' Missionary Society—President, —; Vice-President, Mrs. Maria L. Koch; Secretary, Mrs. Ella McDonald; Treasurer, Mrs. C. E. McCoy.
 Helping Hand Society—President, Mrs. Emma Young; Sec'y and Treas., Mrs. Mayme Clark.
 Y. P. S. C. E. Society—President, Mrs. C. E. McCoy; Secretary, Miss Mabel McCoy; Treasurer, James Hammons.

This is the Anniversary BULLETIN.

It will be a good thing to preserve this Bulletin.

Let the Anniversary Celebration have "The Right of Way."

Look over the Program and see how many good things are in it.

The text for next Sabbath morning will be "Whom we preach," Col. 1:28; for the evening, "The Salvation which is in Christ Jesus," 2 Tim. 2:10.

Our envelopes are not all in yet for the Relief Fund; we hope they will be brought as soon as convenient. No cause appeals more strongly to our sympathies.

With this BULLETIN every member of the Congregation will receive an invitation to the Anniversary exercises, and a copy of the program. Keep that also for reference.

Our contributions this month are for Ministerial Education. Let as many as possible have a part in the good work. If you cannot preach the Gospel yourself, you may aid in preparing some one who shall represent you in the pulpit. What a blessed privilege this is.

Some months ago the Session constituted themselves an executive committee to make arrangements for the appropriate celebration of the Eightieth Anniversary of the Organization of the Presbyterian Church of Golconda. A number of addresses and historical papers have been secured, which promise to be very interesting.

In order that nothing necessary to the highest measure of success might be omitted, a number of committees have been appointed whose names will sufficiently indicate what is expected of them.

The first named on each committee will act as chairman.

Let each chairman call the members of his committee together early and plan the work to be done. The real success of the Celebration will depend largely upon the committees.

This is not only the oldest Presbyterian church in the State of Illinois, it is the oldest church of any denomination in Golconda, and if not the oldest, is one of the oldest organizations in the county.

This church has exerted an important influence on this community for eighty years, and the churches of every denomination, and the entire community have an interest in these exercises. A cordial invitation is extended to all, and all will receive a hearty welcome. The Session especially hopes that our sister churches will join us in the celebration of the Lord's Supper on Sabbath morning.

Let every member of the church, old and young, do his and her part to awaken an enthusiasm in the whole community, which shall pack the house at every service. This is your opportunity to hear how the pioneers planted the churches in the wilderness. It will do us good to contrast our privileges and comforts with their privations and hardships. We may learn to value more highly our opportunities, and to better appreciate the debt we owe to those who laid the foundations for us. "Others have labored, and we have entered into their labors."

COMMITTEES

Invitations and Program—Dr. J. H. Stevenson, Wm. A. Sim, Sr., D. G. Thompson, John H. Hodge, Phil A. Craig.

Music—J. Otto Thompson, Misses Mary Stevenson, Effie R. McCoy, Bertie E. McCoy, Lyda Thompson, Blaine Boicourt; and D. G. Thompson, Geo. Schnierle, Carl Kluge.

Entertainment—John H. Hodge, Ed. B. Clark, Mrs. Dr. McCoy, Mrs. Dr. Koch, Mrs. John Gilbert, Mrs. J. W. Freeman.

Decoration—Geo. T. Kowalsky, Miss Bess P. Stevenson, Mrs. Ed B. Clark, Mrs. J. C. Mittler, Mrs. Emma Young, Mrs. George Schnierle, Mr. and Mrs. Geo. B. Baker.

Finance—A. W. Walker, J. W. Freeman, Sim V. Clanahan, George Schnierle.

Press—Miss Belle Rondeau, D. G. Thompson, Sim V. Clanahan, Phil A. Craig.

Grounds—Thos. W. McCoy, J. O. Williamson, Wm. H. Moore, Penn V. Trovillion.

Transportation—J. O. Williamson, D. W. Sloan, T. W. McCoy.

Reception—Misses Mary Stevenson, Myrtle Roper, Minnie Raum, Mable McCoy, Minnie Gilbert, Mrs. Gilbert McCoy, Mr. and Mrs. Sim V. Clanahan, Mr. and Mrs. Wm. H. Moore, Mr. and Mrs. Phil A. Craig.

Extra copies of the invitation and program will be furnished free to send to your friends who have been, or still are members of this church, and who will be interested in our Birthday Celebration. Call on Craig & Clanahan for them, and please say to whom you will send, as we want none overlooked.

Rev. Thomas E. Spilman, who is to deliver the opening address, is a nephew of Rev. Benjamin F. Spilman, the first pastor of this church, who is so affectionately remembered by our oldest citizens. Brother Spilman has been requested to give a sketch of his uncle and his work all over Southern Illinois.

The times set apart for reminiscences and greetings from the absent, from our sister churches, and from friends whose full hearts have had no other opportunity to give expression to their affection for the old church, will yield one of the richest treats of the occasion. Be sure not to miss it.

Dr. Swan has personally known all the ministers of the church, beginning with Rev. Wm. A. Sim, whose memory is still "as ointment poured forth:" and was the bosom friend of the Sainted Dr. Galbraith. No man living is so well qualified to do their memory justice.

The many friends of Brother Douglas, and they are in all the churches, will be delighted to learn that he is to preach the Communion Sermon on Sabbath morning.

A number of ministers, whose names are not on the program, are expected to conduct, devotional services, and take other parts in the exercises.

Rev. J. W. Parkhill is an educator of large experience for a young man, having been president of a college for women, on the Pacific coast.

Dr. C. O. Kimball needs no introduction to the Presbyterian Church and Sabbath School of Golconda.

Rev. J. S. Martin is the Christian Endeavor Secretary of Cairo Presbytery.

Judge Dewey is one of the officers of the Illinois Christian Endeavor Union.

The Last Word

Plan to come to every service. Bring all your family. Invite your friends and neighbors. If you will furnish the audience, the Session will promise a feast.

The Session of the Congregation
cordially invite you to attend
the Exercises in connection with the
Celebration of the
Eightieth Anniversary
of the
Organization of the Oldest
Presbyterian Church in the Synod
of Illinois
October 20, 21 and 22, 1899,
at Golconda.

ORDER OF EXERCISES

FRIDAY

7:00 p. m. Praise Meeting.

7:20 p. m. Historical Address—The Introduction of Presbyterianism into Southern Illinois—Rev. Thos. E. Spilman.
Reception.

SATURDAY

9:00 a. m. Devotional Service.

10:00 a. m. Historical Papers—

(a) The Pioneers of Presbyterianism in Pope County—Eld. J. E. Y. Hanna.

(b) Sketches of the Ministers who have served this Church—Rev. B. C. Swan, D. D.

(c) Sketches of Elders and notices of the Houses of Worship—Eld. Wm. A. Sim, Sr.

SATURDAY AFTERNOON

2:00 (d) The Missionary Societies and Bands—Mrs. Ella McDonald

(e) The Helping Hand Societies—Mrs. Mayme Clark.

(f) The C. E. Society—Mrs. C. E. McCoy.

(g) The Sabbath School.

3:00 Sermon.

7:00 Praise Meeting.

7:20 Greetings from the Churches.

Letters from the Absent.

Reminiscences.

The Influence of the Presbyterian Church in the Community—Rev. C. O. Kimball, Ph. D.

Presbyterianism and Civil Liberty—Hon. D. G. Thompson.

SABBATH

9:30 a. m. Sabbath School Anniversary.

Addresses, Hon. Jas. A. Rose, Rev. C. O. Kimball, Ph. D.

10:40 a. m. Sermon—Rev. H. B. Douglas.

Communion Service.

3:00 p. m. Addresses to C. E. Society—Rev. J. S. Martin, Judge W. S. Dewey.

7:00 p. m. Praise Meeting.

Presbyterianism and Education—Rev. J. W. Parkhill.

A NOTABLE EVENT

Presbyterian Church Celebrates Its 80th Anniversary

THE eightieth anniversary of the organization of the First Presbyterian church of Golconda was appropriately celebrated by a series of meetings; lasting from Friday evening till Sunday evening. There were a number of disappointments, by the failure of some whose presence had been largely counted on, not being able to attend. But the exercises were very interesting and instructive from beginning to end, and notwithstanding the absence of those who would have added much to the pleasure of the event, had they been there, the celebration was a complete success, and highly creditable to those who had it in charge.

The exercises opened with a ringing address on "Presbyterianism and Civil Liberty," by Judge Thompson, followed by a reception, in which almost the entire congregation present participated. Some excellent instrumental music by young ladies of the church, and recitations by the talented little Miss Vance Canman, of St. Louis, who recites most beautifully, served to make the event a very pleasant social affair.

Those from a distance who had places on the program were Rev. Thos. E. Spilman, of DuQuoin, a nephew of the first pastor of the church. His was an historical address, on "The Introduction of Presbyterianism in Southern Illinois," and many interesting and amusing incidents were related. Eld. J. E. Y. Hanna, of Ridgway, read a paper on "The Pioneers of Presbyterianism in Pope County," which was pronounced one of the best features of the celebration. Rev. B. C. Swan, D. D., of Metropolis, was unable to be here in person, but sent a well and carefully prepared paper on "The Ministers Who Have Served This Church." Dr. Swan has known personally every pastor of the church in all its eighty years' history, and it is needless to say his paper was a most valuable one.

The many friends of Rev. C. O. Kimball, Ph. D., had hoped to see and hear him at the celebration, but he too was prevented from coming. He spoke through the lips of his accomplished sister, Miss Allie, however, in an excellent paper he had prepared, on "The Influence of the Presbyterian Church in the Community."

Rev. H. B. Douglas, of Mt. Vernon, who served the church faithfully and well just prior to the coming of Dr. J. H. Stevenson, the present pastor, preached Sabbath morning, and he and Rev. Spilman assisted in administering the Sacrament of the Lord's Supper. The other churches having been invited to join in these rites, an unusually large congregation was present, and there was never before such a communion service, for number of communicants, seen in Golconda.

There was much of the historical in all the papers and addresses. Eld. W. A. Sim, Sr., gave "Sketches of Elders and Notices of the Houses of Worship," Mrs. A. D. McDonald, "The Missionary Societies and Bands," Mrs. Dr. McCoy, "The C. E. Society," and Hon. Jas. A. Rose, "The Sabbath School." Each of these subjects was presented in a manner that showed careful, painstaking research, and were creditable alike to those who prepared them and the church whose history they related to.

Rev. J. C. Thompson, of the C. P. church, presented a short, pointed sermon on Saturday afternoon, and at night an overflowing house listened to the greetings of sister churches and letters from absent members.

The choir did valiant service during the whole of the celebration, and the many compliments they received were well deserved.

The church was handsomely decorated, and the committee who had charge of that part of the work, as well as all other committees appointed to look after the details of the celebration, are to be commended for the manner in which it was executed.

The event was a memorable incident in the church's history, and fond recollections of it will be cherished for years to come.

DEATH OF DR. J. H. STEVENSON

Members of the Presbyterian Church of Golconda, and citizens of Golconda, generally, were deeply affected at the announcement of the death of Rev. J. H. Stevenson, D. D., which occurred at Largo, Florida.

Dr. Stevenson was called to the pastorate of the First Presbyterian Church of Golconda, April 2, 1896. He ended his services as pastor August 23, 1903. To show the high esteem in which he was held by the citizens of Golconda his last service was attended by all of the congregations of the city.

As a man, Dr. Stevenson represented the highest type of Christian citizenship. It has been repeatedly said of him that the privilege of seeing him walk down the street was as good as hearing a sermon. He always had a smile and friendly greeting for every one he met.

At the close of his service here Dr. Stevenson could count every man, woman and child in this community as his sincere and loving friend. Yet we did not love him more than he loved us and this church. In a letter, written not many months ago, he says, "For your church I cherish the warmest affection. Among all my pastoral charges none is cherished with sweeter memories."

Dr. Stevenson was a true friend and comforter in times of affliction. Having tasted all of the sorrows of this life he knew how to console and comfort the sorrowing as few others would do.

His work and influence will have a lasting effect upon this community.

The sympathy of this church and of this community is extended to the children who survive him.

PROGRAM

YOUNG PEOPLE'S SOCIETY

CHRISTIAN ENDEAVOR

JULY—1903—DEC.

FIRST PRESBYTERIAN CHURCH, GOLCONDA, ILL.

JULY

5. Endeavorers in training for public life—Gen. 41:38-40; Acts 7:35, 36; Dan. 6:1-4 Judge Thompson
12. What the Holy Spirit can do for me—John 16:5-15 Maude Fowler
19. Religion between Sundays—Acts 2:42-47 Mabel McCoy
26. A mission study of South America—Luke 2:25-32 Bess Stevenson

AUGUST

2. Lessons from Paul; how we may overcome our hindrances—2 Cor. 12:7-10; 10:10, Nell Thompson

9. Lessons from Paul: how we may get his passion for souls—Rom. 1:1-17 Mamie Hammons
16. Lessons from Paul: how to use tact in dealing with men—1 Cor. 9:19-23 Dr. Sim
23. Lessons from Paul: how to make our lives count like his—2 Tim. 1:6-8; 2 Cor. 11:23-28 Claire Hodge
30. Our duty to the stranger—Deut. 7:7, 8; 2 Chron. 6:32, 33 (Home Missions) Mrs. McCoy

SEPTEMBER

6. The allied forces of righteousness—John 17:20-23; 1 Cor. 1:10-13 Fay Thompson
13. Feasting that makes lean souls—Ex. 16:2-5; Ps. 106:13-15. (Temperance) Katie McDonald
20. Why and how we should bear witness for Christ—Acts 5:27-32 Mrs. Dr. Sim
27. An evening with Japanese missions—Mal. 4:2, 3 Daisy McCoy

OCTOBER

4. Great men of the Bible; what Abraham teaches us—Gen.12:1-8; Heb. 7:1-10; Rom. 4:1-9 Nell McClelland
11. Great men of the Bible: what Joseph teaches us—Gen. 41:14-16, 42-46 Robbie Swinney
18. Great men of the Bible: what Moses teaches us—Ex. 34:28-35; Matt. 17:3, 4; Heb. 3:1-5 . Joe Fowler
25. What the Bible teaches about giving—2 Cor. 9:6-11; 8:23, 24. (Missions) Madge Trovillion

NOVEMBER

1. Great men of the Bible: what David teaches us—1 Sam. 16:11-13; Ps. 19; John 7:42 Mrs. Geo. B. Baker
8. Great men of the Bible: what Elijah teaches us—2 Kings 2:1-12; Matt. 11:14; Jas. 5:17, 18 Ethel Gilbert
15. How may we help abolish the saloon—Eph. 6:10-13. (Temperance) Judge Thompson
22. What are you thankful for?—Ps. 33:1-22. (Thanksgiving) Mrs. Gilbert
29. A mission study of India—Zech. 8:1-8 Bess Stevenson

DECEMBER

6. What the heroes of faith teach us—Heb. 11:1-40 Phil A. Craig
13. An anti-worry meeting—John 14:1-31, Mrs. McCoy
20. A vision of world-wide peace—Isa. 11:6-9; 9-6 Leaderless
27. An optimist's missionary meeting—Isa. 60:1-5 Dr. Stevenson

OFFICERS

Dr. Wm. A. Sim	President
Phil A. Craig	Vice-President
Maud Fowler	Cor. Secretary
Mamie Hammons	Rec. Secretary
Daisy McCoy	Treasurer
Mabel McCoy	Pianist

COMMITTEES

- Social and Flower—Mamie Hammons, Katie McDonald, Ethel Gilbert.
- Prayer Meeting—Mrs. C. S. McCoy, Dr. J. H. Stevenson, Madge Trovillion.
- Lookout and Information—Maud Fowler, Mabel McCoy, Fay Thompson.
- Missionary—Bess Stevenson, Robbie Swinney.
- Calling and Sunday School—Nell Thompson, Madge Trovillion, Daisy McCoy.

EXODUS FROM GOLCONDA CHURCH IN 1896 AND THEREAFTER

Dr. J. H. Stevenson was called to this church April 2, 1896, three calls having been extended to him to become its pastor. He served as supply until December 6, 1896, when he was installed as pastor. He served until August 23, 1903.

When considering the acceptance of the call to this church, Dr. Galbraith, a former pastor of this church, said "Golconda has the best session south of Springfield", and I believed it. The session referred to consisted of James A. Rose, Charles R. McCoy, William H. Boicourt, John H. Hodge and George A. Crow.

In a letter written to explain why Dr. Stevenson left this charge, he says: "In two years all were gone, even two of those elected for the emergency, Judges Sloan and Thompson. Wasn't it enough to discourage a pastor?"

The exodus started with the removal of the family of George A. Crow, including the Hemphill boys, to East St. Louis. This was followed in rapid succession by the removal of Mrs. M. M. King and family, Mr. and Mrs. Thomas Morrison, Mrs. Howard Morrison and Mrs. Mary Tomlinson, all in the fall of 1896. This was followed by the removal of the James A. Rose family of six, the H. Clanahan family of five and Theo. S. McCoy to Springfield. Later in 1897 this church lost Mrs. Belle Randolph, Mr. and Mrs. George H. Robinson, George L. Baker and Mrs. Sabina Peterson, by removal. In 1898 Mr. and Mrs. Charles R. McCoy, Bessie L. McCoy, Frank S. McCoy and Mrs. Mary E. Robinson were dismissed to Clay Center, Kansas, and Mrs. Emma Alt Hoffman was dismissed in November of the same year. In 1899 this church lost by dismissal Mrs. Sallie Hanna, Mrs. Theresa M. Shulkey, Dr. George E. Stevenson, Mrs. May Golightly, C. S. Boicourt. In 1900 the dismissals were J. W. Freeman, R. M. Hanna, Mrs. L. M. Mann. In 1901 L. M. Royce and wife, Elder W. P. Sloan and wife were dismissed. The dismissals in 1902 included Mrs. M. R. Clanahan, Flora Steyer Boyd, and on Jan. 26, 1903, Grace Ready.

It must not be inferred that the pastorate of Dr. Stevenson, in Golconda, was a failure. While he was losing 46 members he replaced them during the same period with 48 others. The membership he lost contained some of the best workers this church ever had.

REPORT OF THE MISSIONARY SOCIETY FROM ITS ORGANIZATION

By Mrs. H. W. McCoy, Treasurer, June, 1910

THE second Missionary Society in the First Presbyterian Church of Golconda, Illinois, was organized July 28th, 1882, by Miss Rankin, of Bloomington, Ill., she being the first missionary to carry the gospel to New Mexico.

The first meeting was at Mrs. James A. Rose's, while she lived on Illinois Avenue. There were six members, namely: Mrs. Galbraith, Mrs. James A. Rose, Mrs. H. Clanahan, (whose name was handed in, she being absent at the time), Mrs. Lou McCoy, Mrs. Julia McCoy and Mrs. Christie McCoy. The officers were: Mrs. Galbraith, president; Mrs. Clanahan, secretary, and Mrs. Rose, treasurer. Miss Rankin read a chapter and asked some one to lead in prayer, and there was no response, each looking to the other to respond. In a very positive voice, and one to be remembered by all, she said, "Is there no one who can pray? Let us get down on our knees and ask God to teach us and open our spiritual eyes that wisdom might be given to us to understand our Christian duty that we might be doers of His word and not hearers only." When she finished that prayer we were all willing to do what we were asked to do.

We met faithfully once a month, and while there were few of us for so long, it was hard to work up an interest, yet we went along as best we could, giving our yearly dues equally between Home and Foreign work; also sewing and working on missionary boxes for years.

We had two scholars from the mountain districts in the south, a boy and a girl, whom we kept in day school at Concord, North Carolina.

After our society was organized we met at Mrs. Clanahan's, Mrs. Galbraith's and other homes, but finally concluded it was better to have one place to meet, so Mrs. Julia McCoy's home was the one chosen, and for years it was our place of meeting. Of late years the church has been the only place of meeting and you can always find us in the lecture room at 2:30 p. m. on the second Thursday of each month.

The first death that invaded our ranks was Mrs. John Gilbert, who in her prime and useful days was called home to her reward. Her sudden death was a blow to all of us, which we all with sorrow looked upon as untimely, but God knows and does all things for the best, and we must submit to His will. Now her daughter is filling her place and completing her unfinished work. May she be spared to do much for the Master!

Our next loss by death was Mrs. Lou McCoy, one of our charter members, and one who was always faithful and did so much in every way. Then came Mrs. Steyer, one of our former presidents, who was so much loved and missed by all. Then Miss Mary Stevenson and her sister, Sarah, just when our society seemed to need their help the most and when they seemed to be of so much use in all our branches of work they were called home. Mrs. Julia McCoy, our second president, and a faithful member from the first. The last one called was our first president, Mrs. Galbraith, she too being a charter member. Now there are only three of the charter members left, two in Springfield, Mrs. Rose and Mrs. Clanahan, and myself. The two former are completing their work begun here in a larger and wider field, while I am still with you, working with the many faithful members we now have in our society. Six of the nine presidents are now living. Of all the secretaries, four, I think in number, three are living. Only two treasurers have served and both are alive, first, Mrs. Rose, and then myself. I have served for twenty-four years. We have completed the work of twenty-eight years. From a small beginning up to the present time, twenty-eight years next month will have gone by and in that time with God's help and guiding hand we have helped complete and furnish and support this, our own church and manse, and each year have contributed to both Home and Foreign Boards by giving money and clothing and supporting part of the time, two scholars in the day school at Concord, North Carolina, and responding to various calls where help was needed.

From six in number we now have thirty active members in our society. When we look back, there are many things to make our hearts ache, but more to make us rejoice and thank God for sending Miss Rankin when He did and opening our spiritual eyes as He did.

I will give you a few figures which will tell you something of the amounts paid out for the home church and for missionary work during the past twenty-eight years we have been an organization. I cannot give the total amount as some of the money did not pass through my hands as treasurer, some years ago, so it is not shown on my books, but I will give you what has been paid out by the two treasurers of this society since July 28, 1882. Home church, \$1,329.30; Missionary Boards, \$988.29; Deposited in bank, \$156.38. Total collected \$2,473.97.

June, 1910.

Mrs. H. W. McCoy, Treas.

PAPER PREPARED BY DR. J. H. STEVENSON IN 1916 FOR SYNOD OF ILLINOIS

Paper prepared by Dr. Joseph H. Stevenson, former pastor of the First Presbyterian Church, of Golconda, Illinois, read at the meeting of the Synod of Illinois, held at Springfield, Illinois, October 20, 1916, at the celebration of the centennial of the introduction of Presbyterianism into Illinois.

GOLCONDA was the fourth church organized within the present bounds of the Synod of Illinois. Sharon was the first, as you have heard this afternoon. Her experience was varied. Sometimes she was high up on the sunlit mountains of prosperity and hope, and sometimes deep in the valley of discouragement. At the end of eighty years her daughters, Carmi and Enfield, with some churches of other denominations, so occupied the wide field originally dependent upon Sharon for the ordinances of religion, and her membership was so reduced that the Presbytery of Cairo considered her mission ended and dissolved the old historic church. Rev. J. G. Butler, the last minister who served Sharon church, is still living at Oswego, Ill., confined in a wheel chair.

Shoal Creek, the second church, was organized in Illinois, March 10, 1819 by Rev. Sol. Giddings. It grew more rapidly than any of the other of the early churches. In 1825 it had 125 members. Her daughters, Bethel and Greenville, were twins. Their birth cost the life of their mother. Shoal Creek disappeared from the roll in 1832.

Edwardsville was the third church organized. Rev. Salmon Giddings, of St. Louis, organized the church, March 17, 1819, just one week after he had organized Shoal Creek. Edwardsville depended upon passing missionaries for spiritual instruction and care; never enjoyed the labors even of a Stated Supply. Dr. Norton says "it was starved to death." The soil seems not to be congenial for Presbyterianism at Edwardsville, for the present is the fourth Presbyterian church which has been organized there.

Golconda was the fourth church organized and it still lives. In 1899, the Synod of Illinois, in session at Joliet, Ill., adopted the following resolution:

"The Synod of Illinois hereby sends greeting to the First Presbyterian Church of Golconda, Ill., which is about to celebrate, on the 20th and 21st of October, 1899, the eightieth anniversary of its organization. It is believed to be the oldest Presbyterian Church U. S. A. in Illinois having a continuous history."

SOME PIONEER PRESBYTERIAN FAMILIES IN AND NEAR GOLCONDA

THE pioneer families that settled near Golconda came across the Ohio river from the south. They were Scotch or Scotch-Irish. The first was Major James Lusk, an officer of the Revolution, who came from South Carolina in 1798, located at the mouth of a large creek, in the Northwest Territory, to which

he gave his own name, which it still retains. He laid out a town beside Lusk Creek, which, after his wife, he named Sarahsville. When it was chosen as the capital of Pope county the name was changed to Golconda. Major Lusk greatly desired to see a church of his own faith established near him, but he died in 1803 without realizing his cherished hope. In 1801 his friend and fellow church-member, John Crawford, came, and a little later Francis and David Glass came from the same place, with large families.

About 1817 came two typical Scotchmen, representing the best traits of their countrymen. George Hodge, from Tennessee, and Dr. William Sim, from Aberdeen, Scotland. They were both ordained elders in 1822, and both rendered long and faithful service. George Hodge served 38 years, and was succeeded in office by his youngest son, William S. Hodge, who died in 1885, and was succeeded by his son, John H. Hodge, whose name was a synonym for efficiency in all things. When he died in 1902, he was County Superintendent of Schools. At his funeral, it was said "he was the most influential and useful man in the county, that the death of no other man would be so great a loss." His brother is an elder at Danvers, Ill.

Dr. William Sim graduated at the Royal College of Physicians and Surgeons, London—came to Philadelphia, Pa., walked to Pittsburgh, there took passage down the Ohio river on a flat boat. When he reached Golconda the floating ice made further progress dangerous, and urged by the citizens he remained there. His skill and industry were rewarded and he became the leading physician in Southern Illinois. His force of character, good judgment, public spirit and uprightness gave him a commanding influence in the community. He served the church as an elder for 46 years, and had his own son, William R. Sim, for his pastor during the whole of his brief ministry.

In 1818 John Hanna came from Tennessee with his wife, seven sons (three of whom were married) and two daughters. He was elected an elder in 1820. His eldest son, George H., was the first Deacon ordained in the church. His youngest son, John Calvin, was ordained an elder in 1844, and later entered the ministry. His second son, J. E. Y. Hanna, was ordained an elder in 1860, wrote the records of the session for 35 years, and died in 1909, at 87 years.

One other family should be named, for it has been said that Southern Illinois Presbyterianism owes more to Benjamin and Nancy Rice Spilman, and their descendants, than to any other family. They were the parents of five sons, three of whom became ministers. One of these gave two sons to the ministry, and a son of one of these is a missionary in Siam. Of their eight daughters, four married elders, and among their descendants are numerous ministers and elders. Eliza Spilman, wife of Elder James E. Willis, was the mother of two elders, the grandmother of three elders, and a brother who died while preparing for the

ministry, and the great-grandmother of four elders and a minister. "Time would fail to tell of Gideon and Barac and Samson."

Elder J. E. Y. Hanna, who was the son of one of the original members; whose father sat with the first bench of elders; who himself was ordained elder in 1860, and had written the records of the session for thirty-five years; who personally knew every minister who had served the congregation, and all the elders, except three, closed a paper, read at the 80th Anniversary of the organization of the Golconda Church, entitled "PIONEER PRESBYTERIAN FAMILIES IN POPE COUNTY," with these significant words:

"The three families in the country—the Hodges, the Glasses and the Hannas, with the Sims in town, exercised a great influence in the formative state of society:

"1. By their example they discouraged, and to some extent prohibited, the prevalent drinking custom.

"2. By their example in strict observance of the Sabbath they restrained others from desecrating the Holy day.

"3. By their example they encouraged the cause of education in the community, and school houses and teachers began early to appear.

"4. By opening and maintaining Sabbath schools, two of which the writer remembers for seventy years with slight intermissions."

After two generations that community still enjoyed the reputation for morality and superior intelligence, and for its school teachers in first class positions.

When Elder John H. Hodge died, a few years ago, he was County Superintendent. At his funeral, the declaration that "No other man in the county would be so missed" was received with universal approval.

I hold in my hand Vol. 1 of the records of "THE CHURCH OF CHRIST IN GOLCONDA." May I read the first entry in its time browned, unruled pages?

"Golconda, Illinois, October 23d, A. D. 1819.

This day a number of Presbyterians convened at the Court House for examination preparatory to the planting of a Church in this place. Sixteen persons, whose names are hereafter recorded, gave their names for members in a Presbyterian Church in this place, and after an inquiry respecting their belief and practice, it was resolved to be planted in a church state tomorrow. Accordingly on Lord's Day, the 24th of this month, after a discourse from Romans 4th Chapter, the Church was planted by the persons aforesaid making the following Confession and Covenant.

They are therefore hereby declared a regular Church of Christ, and as such recommended to the fellowship of Sister Churches, and to the attention of Embassadors of Jesus Christ.

By me Nathan B. Derrow, *V. D. M.
Missionary for Connecticut.

CONFESSION OF FAITH

YOU believe in the existence of one only living and true God, who is an eternal uncreated spirit, infinite and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth. That the Scriptures of the Old and New Testaments were given by inspiration of God, and contain the only rule of Faith and Practice acceptable to God and safe to man—That there are Three Persons in the Godhead, the Father, the Son, and the Holy Ghost, who are the same in Substance, and equal in Power and Glory—That God made all this of nothing by the Word of His Power, directs them in Wisdom, and does His Will in Heaven and Earth—That Man was originally made in the moral image of God and placed under a Covenant of Works—That our first parents fell from the state in which they were created by sinning against God—That since the Fall of Man, Mankind are by nature sinners, and must be renewed by the Grace of God, in order to Eternal Life—That God hath eternally purposed what-so-ever comes to pass, and, for His own Glory hath elected some of Mankind to Salvation through sanctification of the Spirit and Belief of the Truth—That Justification unto Life is by Faith in the Lord Jesus Christ, who hath atoned for the sins of the World, and thus made it consistent for God to Justify and Save all that believe on Him—That all who are chosen unto salvation will, in God's due time be brought into a state of Grace by the renovating influences of the Holy Ghost,—That all who are renewed by the Holy Ghost will persevere in Faith and Holiness unto Eternal Life—That Personal Holiness is a certain effect of Grace and affords to the Consciences of believers the only Scriptural evidence of their Justification and title to Heaven—That the Church of Christ has for its foundation the Covenant of Grace which includes Christian Professors and their seed—That Baptism is a Seal of the Covenant of Grace applicable to Believers and their Children—That the Soul is Immortal, and at the last day Christ will raise the dead, and judge the world in righteousness—That all the finally impenitent will be sent down to hell to suffer endless punishment, and the righteous received to enjoy Eternal Life.

DO YOU THUS BELIEVE?

THE COVENANT

YOU, viewing yourselves subjects of the special influences of the Holy Spirit, and having a right to the Seals of God's Everlasting Covenant, do now before God, Angels and Men, AVOUCH the Lord Jehovah to be your God, and devote yourselves to Him through Jesus Christ. You renounce the service of sin and Satan, and choose the living God for your Eternal Portion. You choose Christ for Prophet, Priest and King, and receive the Holy Ghost for your Sanctifier and Comforter. You take God's Holy Word for your Directory, engaging as far, as in you lies, to comply with its present injunctions. You promise to maintain family and personal religion, seasonably to dedicate your children to God, and to train up your children, and all who may be under your care, in the nurture and admonition of the Lord.

You engage duly to attend upon all the instituted Ordinances of the Gospel, specially Public Wor-

ship, the Christian Sabbath, and the Sacraments of the New Testament. You moreover engage to walk with this church in meekness, love, and forbearance, watching over the members connected with you in the Kingdom of Christ, and also to walk orderly in all things, so as to give occasion of offense to none.

DO YOU THUS ENGAGE?

MEMBERS OF THIS CHURCH

James E. Willis, Eliza Willis, Joshua Scott, Jane Scott, David B. Glass, Francis Glass, Agnes Glass, Sarah Ferguson, George Hodge, John Hanna, Margaret Hanna, George H. Hanna, William P. Hanna, Jane Hanna, James H. Hanna, Elizabeth Hanna.

The Missionary makes two more entries in the record:

Golconda, Oct. 23d A. D. 1819.

Brother James E. Willis was chosen Elder and Brother Joshua Scott was chosen Recorder. And on Sabbath, Oct. 24th, aforesaid, the Elder elect was duly ordained.

By me, N'n. B. Derrow, V. D. M.

The Missionary from far Connecticut, having organized the Church, witnessed their Confession of Faith, and Covenant to live consistent Christian lives, and maintain family and private religion, to meet on every Lord's day for religious worship, Ordained an Elder and passed on to other groups of Presbyterians waiting to be "planted in a Church state." He never returned. The Church was an orphan, recognized by no Presbytery.

Five months later two important meetings are recorded: "At a meeting in Golconda, March the 18th, 1820, Brothers John Hanna, Benjamin Spilman, and Joshua Scott were chosen Elders, in addition to James E. Willis who had been chosen and ordained before, and in as much as John Hanna and Benjamin Spilman had been ordained before this time, they are hereby realized as such in this church."

"March 30th, 1820, a letter was addressed by J. E. Willis, Benj. Spilman and Joshua Scott, in the name of the First Presbyterian Church in Golconda to the Mulenburg Presbytery soliciting supplies through the agency of the Rev'd Wm. Stewart."

In December, 1823, Benjamin F. Spilman preached in his father's house his first Sermon after his licensure, from the text "To you who believe He is precious." There were but two churches in all Southern Illinois, Sharon and Golconda, and they were more than fifty miles apart and no roads except trails through the forests.

The young licentiate supplied both churches and did much missionary work at promising and accessible points besides. The following summer he is ordained and installed at Sharon—the first ordination and installation ceremony witnessed in the State of Illinois, and he is the first pastor in the State, though he is to give Sharon only one fourth of his time.

The same month in which he is ordained the old record shows he is at Golconda. He ordains an elder, baptizes infants, and moderates the session which received members on examination. For the

next two years he is recorded as moderator of every meeting of the Session save one. There were some long intervals between meetings, for there are no meetings recorded except to receive members.

He may have rendered much service when there were no meetings of the Session, but there were long intervals when he did not visit them, in which there were no services but such as the elders held.

Prior to 1832, Mr. Spilman's residence was at Golconda, but during those years he gathered several congregations and organized them into churches. In 1826 he organized at Shawneetown; in 1827, at Carmi. Here the first elder elected was Benjamin Spilman, his father, and at the next election, his brother-in-law, J. E. Willis, was elected. Both had been members and elders at Golconda. In 1832, Equality was organized. All these still live. He had a passion for organizing churches. During the twenty years in which he rendered all the ministerial and pastoral services Golconda received, he organized nearly twenty churches.

In 1839-40, under a commission from the Board of Home Missions he supplied Carmi, Sharon, New Haven, in Illinois, and Morganfield, Union, Telford's and Douglas, in Kentucky. Three of these he organized into churches that year.

A little later he labored under the Home Board on the western side of the State, five or six years, from Hillsboro, Illinois, to Sparta and Chester. One quarterly report reads: "Churches and Stations, 9. Number of families, 298. Number of family visits paid, 96. Number of sermons preached, 81," and other items in proportion. In one year he travelled 3,688 miles on horseback. He walked from Shawneetown to Carmi.

In the midst of our abundance and comfort, our conveniences and luxuries, our electric lights and telephones, and our daily mails and auto cars and lightning express trains, it is impossible for us to conceive the conditions under which God-fearing pioneers laid the foundation of our beloved Presbyterian Church in the wilderness. We cannot realize what life was like in the sparse settlements, the roads mere trails through the forests, or, across trackless prairies and unbridged rivers—the bare primitive houses, the poverty of many, the privations of all. Their courage and heroism challenges our admiration—their sacrifices for the church, our gratitude.

MISSIONARY SOCIETIES

Mention should be made of the missionary spirit of the old church. There is in the "exhibit room" an old, yellow, cracked paper, containing the pledges of 22 persons to missions, as follows:

"We, the members and friends of the Church of Golconda, being formed into a Missionary Society, do engage to aid the Board of Missions, acting under the General Assembly of the Presbyterian Church in the United States of America, in supplying the destitute with the preaching of the Gospel. In doing this we promise to pay annually to the treasurer appointed by the session, the sums annexed to our names, on or before the first of January. The Session shall constitute the officers of this Society.

N. B. Any member will be at liberty to have his or her name stricken out at any time.

Names	Sums	Names	Sums
W. P. Hanna	\$.50	Sarah Ferguson ..	\$.50
Jane Hanna .....	.50	H. L. Alcorn .....	.50
John R. Glass ....	.50	William Sim	1.00
James Glass .....	.50	Frances E. Sim ...	1.00
George H. Hannah .	.50	John Hannah ....	.50
David B. Glass ...	.50	James H. Hannah .	.50
Samuel Smith ...	.50	Josiah Hannah ..	.50
George Hodge	1.00	Thomas Lowth ..	1.00
Joseph Glass ....	.50	C. E. Whitlow ....	.50
Alexander Glass .	.50	Samuel Roper ....	.50
Sara W. Hodge ..	1.00		

Golconda made its first Statistical Report to the General Assembly in 1829. In 1830 it reported 7 added on examination, total of communicants, 30. Contributed to the Mission Fund, \$15.50.

Though this document is without date it bears internal evidence of having been written before 1830.

It contains the names of eight of the original members of the church.

There are no representatives of that first Missionary Society here today, save in spirit, but there are living delegates here representing a Woman's Home and Foreign Missionary Society which was organized in 1882 by Miss Rankin, the missionary, who forty years ago smuggled Bibles into Old Mexico, when men dared not attempt it under penalty of imprisonment or even death.

The story of the organization of that Society, like the story of Miss Rankin's adventures in Mexico, is thrilling, and the spirit and faith and purpose born of that hour's experience with the Master has secured the remarkable record of thirty-four years of monthly meetings unbroken by the scorching heat of Egyptian summers, or the fiercest storms of winter. They are justly proud of never having missed a meeting. In all those years they have had but two treasurers. The first, Mrs. James A. Rose, served four years when she was elected President. Her successor, Mrs. H. W. McCoy, has served thirty years and is still in office.

CENTENNIAL CELEBRATION IN 1919

CENTENNIAL PROGRAM

First Presbyterian Church
of Golconda, Ill.

1 8 1 9

1 9 1 9

Directed by
PROF. C. S. MORRISON
Adrian, Mich.

Miss Blaine Boicourt and Mrs. H. E. Reinhardt
Accompanists

OCTOBER 24, 25 AND 26

FRIDAY EVENING, 7 O'CLOCK

REV. PLUENE, Paducah, Presiding

America Congregation
Invocation
Vocal Solo—"God is Our Refuge"
..... Miss Emma Lansden, Cairo, Ill.
Scripture Reading
Vocal Solo—"How Long Wilt Thou Forget Me"
..... Mrs. C. S. Gerber
Address .Capt. Arthur Frederick Ewert, White Hall, Ill.
Hymn
Reception
Impromptu ProgramC. S. Morrison, Director

SATURDAY MORNING 6 O'CLOCK

Sunrise Prayer Meeting ..Rev. B. C. Kelly, Presiding

SATURDAY AFTERNOON, 1:30 O'CLOCK

ELD. J. K. TROVILLION, Presiding

Hymn Congregation
Invocation
Address Phil V. Field
Vocal Solo Miss Emma Lansden
Reading Miss Eva McKendree, Paducah
Address D. G. Thompson, Mt. Vernon, Ill.
Saxophone Solo J. Otto Thompson
Address—"Our Young People the Hope of the World"
..... Rev. E. J. Sabin, Carterville
Benediction

SATURDAY EVENING, 7 O'CLOCK

REV. B. C. KELLY, Presiding

Piano Solo Mrs. Estelle Webb, McLeansboro, Ill.
Invocation
Vocal Solo—(a) "Her Rose" (b) "I Hear a Thrush at
Eve" Mrs. Anna Grater Fowler, Carbondale
Cornet Solo Prof. C. S. Morrison, Adrian, Mich.
Male Quartet J. L. Ragsdale, Cecil Carr,
..... O. A. Drake, Uly Buchanan
Saxophone Solo .. J. Otto Thompson, New Orleans, La.
Vocal Solo Mrs. C. S. Gerber, St. Louis

PAGEANT

Alta Davis, Violet Parkinson, Irene Baker, Carlyne
Steinkamp, Hazel Martin, May Martin, Bertha John
Raum, Dora Frances Abbott, Mable Jenkins, Mary
Searcy, Alma Sinn, Lucile Rupertus, Blanche James,
Joyce Rupertus, Velma Halter, Gladys Lamb.

VESTED CHOIR—Mary Storton, Thelma Wallace,
Marie Coker, Gertie Hart, Mable Damon, Christine
McCoy, Alice Martin, Corrine Langston, Gladys Garris,
Ada McCormick.

Vocal SoloMrs. Estelle Webb
PianoProf. C. S. Morrison
Vocal DuetMrs. F. H. Windate, Indianapolis,
.....J. Otto Thompson
Specialty

SUNDAY MORNING

REV. V. B. SULLINS, Presiding

9:30 Union Sunday School
10:45—HymnCongregation
Invocation
Solo—"Come Holy Spirit" ..Mrs. Anna Grater Fowler
Scripture Reading
Offertory
Solo—"The Earth is the Lord's".....Mrs. C. S. Gerber
SermonRev. Grant Stroh, Waukesha, Wis.
Hymn
Benediction

SUNDAY AFTERNOON, 2:30 O'CLOCK

Rev. S. P. Taylor and Judge D. G. Thompson, Presiding
HymnCongregation
Prayer
"Blest Be the Tie that Binds" No. 425 ..Congregation
Communion
Impromptu Talks
Benediction

SUNDAY EVENING, 7 O'CLOCK

Organ VoluntaryProf. C. S. Morrison
Invocation
Vocal Solo—"O Rest in the Lord" ..Mrs. F. H. Windate
Scripture Reading
Offertory—"Hold Thou my Hand"Mrs. Gerber
Sermon
Benediction
Chorus
Postlude—"Centennial Triumphal March"
.....Prof. C. S. Morrison
(Composed by Prof. C. S. Morrison and dedicated
to the First Presbyterian Church.)

GOLCONDA PRESBYTERIAN CHURCH MAGNIFICENTLY CELEBRATES 100 YEARS OF CONTINUOUS HISTORY

Many Prominent Out-of-Town People, Former Residents and Members, Here to Attend this Most Unusual Gathering, and Enjoy Splendid Program

IT rarely falls to the lot of a community like our beautiful little city of Golconda to have a meeting with such an excellent program as was presented at the Centennial Celebration of the First Presbyterian church of Golconda, Ill., on Friday, Saturday and Sunday, October 24, 25 and 26th.

The program proceeded with the smoothness of a machine, and with the exception of three instances, was carried out as prepared some ten days before the meeting. It is usually expected that there will be numerous disappointments caused by the failure of persons on the program to arrive, but there was such a supply of speaking and musical talent on hand that in each instance the vacancy was filled.

Golconda was indeed fortunate in having so many speakers and musicians interested enough to give of their time and talent to make the celebration the great success that it has been.

The opening session of the meeting was called to order Friday evening at seven o'clock by Rev. Pluene, pastor of the Presbyterian church of Paducah, Ky.

The program was opened by the congregation singing "America" and this was followed by the invocation.

Miss Emma Lansden, of Cairo, favored the large audience with a vocal solo, "God is Our Refuge." This was the first opportunity our people had of hearing Miss Lansden and they were delighted with her singing. She has a voice of rare sweetness.

Following the scripture reading Mrs. C. S. Gerber, of St. Louis, Mo., rendered the vocal solo "How Long Wilt Thou Forget Me." Many of us did not know who Mrs. Gerber was, but we remember her best as little Vance Hager, formerly of Golconda, the attractive and winning curly haired little girl of some four or five years of age. We are proud of her. God has given her a rare gift in her voice and she has worked hard to increase the talent that was given her. We are glad she had enough love of the old town to want to return and help us in the material way she has of insuring the meeting being a successful one.

Captain Arthur Frederick Ewert, who served as chaplain in France, and who is pastor of the First Presbyterian church of White Hall, Ill., was the speaker of the evening. He is a fine orator and a man of great polish and refinement. Everyone was pleased with his address and hope to hear him again at some future date.

The session closed with a hymn and the congregation was invited to adjourn to the church parlor below, where refreshments were served and an impromptu program was presented under the direction of Prof. C. S. Morrison. A friend, in speaking of the meeting, said to the writer that just to hear Prof. Morrison play "Meditation" amply repaid him for a fourteen mile ride over muddy, rough Pope county roads. The committee in charge of the reception had made thorough preparations for the event and everything connected with it was thoroughly enjoyed by those who remained for it. But the best feature was the gathering of so many friends, some of whom had not been permitted to mingle with their Golconda friends for many years. As one of our oldest members remarked, "This is my ideal of what heaven will be—the gathering together of friends so long parted."

After the first session of the Centennial there was no doubt in the minds of those who had attended but what the celebration would be a success, but they wondered how the sessions to follow could be of the same high grade as the initial session; but the chairman of the committee, with his various committees appointed to look after the events had builded well and every program was of the same high merit as the first.

Saturday morning at six o'clock was the real test of interest in the meeting, when ten persons met with Rev. B. C. Kelly, presiding, in a sunrise prayer meeting. The walls of the church were hardly strain-

ed as much to hold the crowd as they were at some of the other sessions, but it was a rare, good meeting.

Saturday afternoon at 1:30, Elder J. K. Trovillion presided with dignity and the session was opened with a hymn by the congregation, followed by the invocation by Rev. B. C. Kelly.

Phil V. Field then addressed the meeting. His paper was a gem. This was one of the most touching incidents of the meeting. Mr. Field is a gifted writer and his paper was greatly appreciated.

Miss Lansden sang and she was followed by Miss Eva McKendree, of Paducah, with a reading. She captured the audience by her preliminary speech expressing her thanks for the privilege of meeting the good people of Golconda, and for the opportunity of seeing Prof. Morrison; telling of her experience in taking "Meditation" as her second effort in a musical line, and that at that time she did not care whether she ever heard of Prof. Morrison again or not, but after she had heard "Meditation" played by the composer, as only he can play it, she felt repaid for her visit to Golconda, and expressed the hope that if a second Centennial were celebrated that she might attend. You might spend paragraphs in writing of her work and the way it was appreciated by her audiences, but one word expresses it better than a hundred. She is "clever."

Of course Golconda is always glad to welcome Judge D. G. Thompson and we are always glad to hear him and we know that we will get something worth while. He mentioned the pioneer families of the church, the Glasses, the Hodges, the Hannas, the Sims, the McCoys, but he overlooked one other pioneer family that had much to do in shaping the destiny of the church and of the county—the Crawford family.

The saxophone solo by J. Otto Thompson was duly appreciated by his friends. We are always glad to welcome him to Golconda.

Rev. E. J. Sabin, of Carterville, who was to have addressed us on the topic "Our Young People, the Hope of the World" did not appear, but his place was well filled by Rev. Grant Stroh, of Waukesha, Wisconsin, in a few well chosen remarks. At the close of Mr. Stroh's remarks the meeting closed with the benediction.

As the meeting aged it seemed to get better and better and the climax seemed to be reached when the Saturday evening program was presented.

The first number was a piano solo by Mrs. Estelle Webb, but she was prevented from attending and her place on the program was filled by Prof. Morrison.

Following the invocation Mrs. Anna Grater Fowler, of Carbondale, sang "Her Rose" and "I Hear a Thrush at Eve." Some people are endowed with a special gift and they have the good sense to improve their talent. Mrs. Fowler has a voice as clear as a bell, and when she took her high notes it seemed that it must break or quaver, but her high notes were as clear and beautiful as her low ones had been. We hope Mrs. Fowler is so well pleased with Golconda and Golconda people that she will pay us another visit. We thoroughly enjoyed the rare treat of hearing such a well trained voice.

Next was the cornet solo by Prof. C. S. Morrison, now of Adrian, Michigan, but for many years a resident of Golconda. Everybody knows Prof. Morrison

and loves him and they rejoice at the great success he has attained in his profession. Wonder was expressed at the high quality of the entertainment furnished and the smooth way in which the program was carried out, but to no one is so much credit due for this as is due to Prof. Morrison. We wish we could have centennial or other celebrations oftener if we could prevail on him to return to Golconda oftener.

Miss McKendree gave another reading and pleased the congregation equally as well as she had at the Friday evening and Saturday afternoon sessions. In fact we think she got better on every appearance.

J. Otto Thompson again entertained us with another saxophone solo and he was followed by a vocal solo by Mrs. Gerber, which was equally as well received as her former efforts had been.

The pageant, under the direction of Miss Anderson, Mrs. Thomas H. Clark and Miss Mable McCoy, was a fine entertainment. Those who took part in the pageant were Misses Alta Davis, Violet Parkinson, Irene Baker, Carlyne Steinkamp, Hazel Martin, May Martin, Bertha John Raum, Dora Frances Abbott, Mable Jenkins, Mary Searcy, Alma Sinn, Lucile Rupertus, Blanche James, Joyce Rupertus, Velma Halter, Gladys Lamb, Corrine Langston, Dorothy McCandless and Helen Sisk. The vested choir consisted of Mrs. Thos. H. Clark, Misses Mary Storton, Thelma Wallace, Marie Coker, Gertie Hart, Mable Damon, Christine McCoy, Alice Martin, Gladys Garriss and Ada McCormick. This sure was a bevy of talented and beautiful young ladies. Golconda has always been noted for its good looking girls and it will not have to give up this position for a while.

Miss Blaine Boicourt gave a piano solo in place of the vocal solo to have been given by Mrs. Webb, and her work was appreciated. This was followed by a piano solo by Prof. Morrison, and a vocal duet by Mrs. F. H. Windate and her brother, J. Otto Thompson. The concluding number of the evening program was the cornet and saxophone duet by Prof. Morrison and J. Otto Thompson, with Miss Blaine Boicourt, as accompanist. How could it help but be beautiful when three such musicians were the performers.

A busy day was begun at 9:30 Sunday morning when the Methodist, Lutheran and Presbyterian Sunday Schools met under the leadership of Rev. V. B. Sullins. A good musical program was presented, one of the features of which was the piano solo by master Paul Sullins. Three good five minute speeches were delivered by D. G. Thompson, Rev. Morphis, and Rev. S. P. Taylor.

At 10:45 the morning service was opened with a hymn by the congregation. Mrs. Fowler's solo "Come Holy Spirit" was fine. The reading of the scripture was followed by the offertory and then a solo by Mrs. Gerber, "The Earth is the Lord's." We really think this was her finest effort.

The sermon was delivered by Rev. Grant Stroh, who filled the pulpit at Golconda during the summer of 1892. Our people were greatly pleased to meet him again, and they listened to as fine a sermon as it has been our privilege to hear in a great while.

The session closed with a hymn and the benediction. Sunday afternoon at 2:30 Rev. J. H. Morphis and Judge Thompson presided at the communion

service and it was indeed a very impressive service and was well attended. It was unfortunate that so many of our visitors and friends had to leave this session to catch the evening train. I am sure the reading of messages from absent friends and the impromptu talks by those present was one of the most interesting features of the centennial.

At seven o'clock Sunday evening the church was crowded to the limit to hear the program of the closing of the greatest celebration Golconda has ever had. The organ voluntary by Mr. Morrison, on the old organ he was largely instrumental in getting and which he had played on in the same church thirty-five years ago. The old organ, like Ponce De Leon, had recently sought the fountain of youth, and it seemed to try to outdo its first youth in emitting beautiful notes to aid in making this centennial a thing that will be long remembered and often talked about.

After the invocation Mrs. F. H. Windate, of Indianapolis, Indiana, sang "O Rest in the Lord" as only Mrs. Windate can sing.

Mrs. Gerber again contributed to the success of the meeting in the offertory, "Hold Thou my Hand."

The sermon was preached by Rev. S. P. Taylor, of Decatur. It was a great effort and it was the great surprise and treat of the meeting. After a song and the benediction the meeting was fittingly closed by the postlude "Centennial Triumphal March," composed by Prof. C. S. Morrison and dedicated to the First Presbyterian church of Golconda. Let us say again that our people can never express to Mr. Morrison their full appreciation for his efforts in making the meeting a success.

Now we have had the program. Do we stop to inquire who has been responsible for the pleasant and entertaining programs that have been presented? Has it just happened that these talented musicians and fine speakers just happened to drop into Golconda? No, it means many weeks and months of hard sacrifice of business interest and many disappointments of the guiding spirit behind this event. Credit is rarely given to the chairman and the members of the committees but without the untiring and unselfish efforts of Chairman Charles S. Boicourt and his fellow committee members this celebration would have been a failure.

Among those who assisted in a material way were Mrs. H. E. Reinhardt and Mrs. Theo. C. Reinhardt, who accompanied the various musicians.

This article is already too long but we cannot close without thanking those who contributed funds to make possible the staging of this historical event. In this connection mention must be made of one of the former Pope county boys, Harry Randolph, now of Rock Rapids, Iowa, a son of a former elder, John L. Randolph, who sent a check for \$100, and also a check of like amount was received from Hon. Andrew Russel, Auditor of Public Accounts, Springfield, a member of the Presbyterian church of Jacksonville, and who regretted that he could not attend on account of business engagements. Mr. Russel's great uncle on his mother's side, Jacob Kantz, was a citizen of Golconda in an early day and he and his family were identified with our church.

Among the out of town visitors were Mrs. James

A. Rose and Miss Helen Young, of Springfield; Mrs. Frank Boyd, Mrs. J. P. Smith, Miss Bessie L. McCoy, Rev. Pluene, and Miss Eva McKendree, of Paducah, Ky.; Mrs. Belle Randolph, Metropolis; Mrs. Jas. Hammons, Mrs. Milo R. Clanahan and Miss Elsie Clanahan, of East St. Louis; Rev. and Mrs. J. H. Morphis, of Farmingdale, Ill.; Mrs. Clarence Kerr, of Cave-in-Rock; Mr. and Mrs. Clarence Soward, of Rosiclare; Judge D. G. Thompson, daughter, Mrs. Nelle Parker, and Mrs. Elizabeth White, of Mt. Vernon, Ill.; J. Otto Thompson, of New Orleans, La.; Mr. and Mrs. F. H. Windate, of Indianapolis, Ind.; Mrs. Lulu Thompson Heald, of Omaha, Neb.; Miss Emma Lansden, Cairo; Mrs. C. S. Gerber, St. Louis; Prof. C. S. Morrison, Adrian, Michigan; Mrs. Anna Grater Fowler, Carbondale; Rev. Grant Stroh, Waukasha, Wis.; Rev. S. P. Taylor, Decatur, Ill.; Miss Blaine Bo'court, Harrisburg; Mrs. Eddie Spears, Sidney, Ill.; Mrs. Edna Sercombe, of Chicago; Mr. and Mrs. J. A. Weaver, Carbondale; Mrs. C. F. Thomas and Mrs. Ruth Boos Veach, Vienna; Mr. and Mrs. H. Clanahan, Mr. and Mrs. Robert H. Clanahan and children, Renshaw; Mrs. Ferris Trovillion and Miss Mary Trovillion, Mr. and Mrs. John Crawford, Mr. and Mrs. Paul L. Trovillion and Mr. and Mrs. W. C. Wierwille, of Brownfield; Mrs. Chas. J. Abbott, St. Louis; Ed D. Wallace, Paris, Tenn.; Rev. W. O. Finks, Jonesboro, Ill.; Mrs. W. J. Hills, Paducah, Ky.; and others whose names have escaped the writer's memory.

—Herald-Enterprise, October 30, 1919.

CLASS WEDDING A BIG HIT

WOMANLESS WEDDING DRAWS LARGEST HOUSE EVER SHOWN IN GOLCONDA

What is said to be the biggest house in the way of numbers and door receipts, ever known in Golconda, attended the womanless wedding at the McCoy Theatre last Friday evening.

The show was sponsored by the "Count-on-Me" class of the Presbyterian Sunday school and was given for the purpose of raising funds to finish payment on a floor covering for the class room.

Theo. S. McCoy, manager of the theatre, furnished one of his best pictures for the occasion, which was shown previous to the ladyless show. Guests for the famous occasion began arriving at 8:30, and consisted of famous singers, musicians of note, movie fans and other high lights of society and relatives of the bride and groom who were ushered in, introduced by the tiny butler, C. V. Parsons, and seated on the stage, all decorated with an arch, wild flowers and sweet clover blossoms. Cow bells and old shoes were not overlooked.

First to arrive were Rimsky Korsokoff, (T. J. Scott), Alberto Salvi (Bertram Hoare) and Renee Chemet (George Hoare) all splendid musicians of note, who played "In the Shade of the Old Apple Tree." The mother of the bride, (Dr. J. B. Crist) and the aunt, (Bruce McCaughan) were next to arrive, and were given a great ovation, followed by Madam Gadkzie (Robt. McCormick) who sang "Perfect Day." England's famous movie star, Charlie Chaplin (Kestner Gullett) was then announced. Rimsky Korsokoff

CHURCH UNVEILS TABLET

(October 28th, 1928)

Dedication and unveiling of a bronze tablet next Sunday at the First Presbyterian church in Golconda will mark the one hundred ninth anniversary of the organization, which at this time is the oldest Presbyterian organization in the State of Illinois.

For more than a year members have been working on the movement, and a committee was appointed to order a tablet. After much discussion, and after the tablet dedicated to Sarah Lusk, which was cast at Pontiac, it was decided to ask Assistant Superintendent Chas. M. Lunn of the Reformatory at Pontiac to help the committee, which he kindly consented to do. The wording was furnished him and he directed the casting of the bronze, which is 24x28 inches, a beautiful piece of work. G. R. Wallace, one of the trustees has been very active in the movement.

The tablet will be set in the brick wall on the northeast corner of the building, near the door leading into the Sunday school room, facing Main street and will bear this inscription:

The First Presbyterian Church

Golconda, Illinois

Organized in 1819

Oldest Presbyterian Organization

In Illinois

The program for Dedication will be held in the church, beginning at 1:30 o'clock Sunday afternoon, of October 28th. Dr. S. P. Taylor, of Decatur, will deliver the dedicatory address. Invitations have been sent to former members and citizens of Golconda, who live in various states from New York to California, a few of whom are expected to attend. The special musical numbers on the program are dependent on the out-of-town guests, who are expected to attend. Rev. W. H. Kielhorn expects to have the Harrisburg quartette for a number. Another feature of the program will be a reminiscent testimonial service for a few minutes on incidents connected with the church and its early history.

It is hoped that Mrs. Agnes Crawford, of Brownfield, the oldest member of the church, and thought to be the oldest Presbyterian in the State of Illinois, will be able to attend and do the unveiling at the close of the program. Mrs. Crawford is nearing the century mark, and has been a member of the church for eighty years, and no part of the program could be more appropriate than the oldest member not only of the local church but in the whole state as well, to unveil the bronze tablet. On the weather conditions and the state of her health, depend her attendance. She has lived to see Pope county grow and develop from a primitive state, settled in distant local communities into a thickly settled agricultural county, and many are the incidents she remembers connected with the early history of the church.

The local organization of the church was effected by Rev. Nathan B. Derrow, on October 24, 1819, and had as one of its first ministers Rev. Benjamin F.

played "Laverne" on saxophone, followed by Giuseppe DeLuca (Edward Egan) who sang "The World is Waiting for Thee" and "Sunrise". Mr. and Mrs. Harry Lauder, (James Wardrop and H. V. Hesselman) came down from New York, dressed in Scottish Highland society costume. Mr. Lauder exhibited his talent in the latest dance hits of the season. A quartette composed of four famous singers, Tettrazina, (Tracy Harris,) Matzenecour (Calvin Volle), Galli Curci, (Truman Baker) and Ponselle (S. H. Driscill) sang beautifully, "My Wild Irish Rose." The nurse (Goat Wiant) hurriedly arrived with carriage and baby, Kid (Ben McCoy) Lauder, and attracted no little attention as most babies do. Dorothy Mackail (T. R. Rumpy) was in the picture shown in the earlier part of the evening and came down to the wedding in person, in loud perfect attire. Alma Gluck (John Robert Webb) was announced and sang in real feminine style "Girl of my Dreams." Rt. Rev. I. A. Hitchem, (Grover Holmes) pastor of every known church denomination, was then introduced and took his position behind the scenes. Gussippe De Luca sang in fine form, "I Promise You Truly" and the wedding march began, played by Mrs. Earl Peak. An unexpected guest (Willie Hoffmann,) arrived, halting the march by bringing a very appropriate gift, a parrot, to the bride and groom. After the presentation, the bridal party entered, marched down the aisles on either side and took positions on the stage. On the right came the groom, Mollie Baker, supported by best man, Paul L. Baker, both attired in rich style.

The tiny flower girls were W. L. Baker, J. A. B. Walther, Claude McCandless and Norman G. Gray, dressed in beautiful pink, blue, green and lavender dresses, carrying tiny baskets of roses which they scattered on the way. The bridesmaids were: Walther Walker, Kestner S. Barger, Paul W. Baker, Orlin Carlisle and Wayne Baker, all dressed in the loudest hughes. The ring bearer, Henry McCoy, followed with a barrel hoop, wrapped in gold paper, with a huge chain attached. The bride, C. Abner Field, then entered on the arm of her father, Neal Phelps and the long ceremony began. Grover E. Holmes had prepared a genuine original ritual, which for style and usage of appropriate terms has never been surpassed.

The ushers for the wedding were: Oscar Trampe, Ryman Scott, Cecil Ross, and C. R. Bennett.

The show was a great success in every way. The house was filled to overflowing, and a second performance was necessary to accommodate everyone. The door receipts were about \$172 which is the largest sum ever received on a home talent show in Golconda.

Mrs. W. V. Schrenk and Miss Mabel McCoy had charge of training for the affair, ably assisted by Mrs. Claude McCandless and other ladies, who are members of the Count-on-Me class, of which Mrs. Kate R. Trovillion is teacher.

The dresses and costumes were beautiful and appropriate and each one carried out his part to perfection, unable to be recognized by their friends. The class desires to thank everyone who in any way contributed to the success of the show and to the management of the McCoy Theatre.—Herald-Enterprise, July 5, 1928.

Spilman, who was its pastor from 1823 to 1832. He was a pioneer in the field, and it was largely due to his efforts that the early church made the progress it did. It was not the first organization made of that denomination in Illinois but since two or three of the oldest memberships have disbanded, it is the oldest continuous Presbyterian organization in the state. It is also among the oldest churches of any denomination in the state.

In 1919 a centennial celebration was held in Golconda, at which the notables of that denomination attended from far and near. It was one of the largest and most impressive celebrations ever held in Pope county. Sunday's program will be as impressive.

The membership in dedicating the bronze tablet has shown its progressive spirit and added another chapter to the old landmarks of Golconda. The public is cordially invited to attend the exercises.

**LETTER WRITTEN BY MRS. AGNES S. CRAWFORD
AND READ AT UNVEILING SERVICE**

Brownfield, Ill., Oct. 28

Dear Friends:

Happy would I be if I could be with you this day and assist in any way I could in the exercises connected with the unveiling of the beautiful tablet you have provided for the honor of the first Presbyterian Church of Golconda a thing which should have come earlier.

When I became a member, there was not a house of Worship of any Denomination in the then small village, or vicinity. When we had preaching occupied the courthouse or a small frame school house in edge of the village. I could not locate the spot on which the house was built; it is now thickly settled, but it was north of what now is main street. There in that little school house I became a member of this church 80 years ago. It then was a small organization and still is, comparatively.

Although we had neither church buildings or school houses, in the country, we had preaching occasionally, in dwellings first one then another of the families. Some times on week days, but when so, the folks layed down their work, and would go 4 or 5 miles to church, and felt it a happy privilege. Had communion once a year, but finally the neighbors decided to build a church house, so they got to work and did so. The lumber for the frame building was sawed by whip saw, my brothers did quite a bit of the work. The house was never finished—got it so services could be held in it and there it stopped, but we had some glorious meetings in that old skeleton of a house. Everybody went to Church in those early days. School houses also were built; before that schools were taught in vacated cabins. I went to one taught in a cooper shop to give you an idea of the character of the teachers when a pupil went to him for the pronunciation of a long word he would look at it a bit and then say "Scipit" and hand the book back—but this is not Church History.

During Mr. Cook's pastorate the idea was conceived to build this house in the late sixties or early seventies, I cannot be sure of the date, under his (Mr. Cook's) supervision it was commenced, but was not finished for a number of years. The Church was

weak financially, and the faithful members worked and planned and used every available way and means that were honest to raise funds to finish and pay the debt, and they mostly if not all, have gone to their reward. We should be thankful for those faithful, energetic brothers and sisters who labored for this beautiful house wherein you can meet, and be comfortable to worship. By never halting they succeeded I think in clearing the church of debt. If my memory was as trustworthy, as it once was I could tell you of many trials and difficulties the church had to encounter in early days to preserve its existence, but Golconda has grown and the country improved. Church houses have been built. Golconda is well supplied in that particular; it has grown slowly but surely.

I hoped to be able to get to town today, but according to the laws of Nature I am weak, my hearing deficient, my sight very poor. You may not be able to read this but I want to tell you that my heart is warm and it is with you. I love my home church and often am with you in spirit. Hope your faith may grow more perfect every day and your labors increase for the advancement of the kingdom of Christ.

The house is good but worship God not the house. Pray for your old Sister is the wish of A. S. Crawford.

"May the Peace that passeth understanding be yours."

**PRESBYTERIAN YOUNG PEOPLE'S SERVICE
SUNDAY EVENING, JANUARY 29, 1933**

Prelude

Hymn 58—"Come, Thou Almighty King"

Invocation—Rev. Roy A. Kale

Explanation of Purpose of Meeting—Miss Bertha May Breneman.

Anthem—Young People's Choir

Scripture Lesson—Miss Elsie Kowalsky

Special Music—Juniors and Intermediates

Addresses—

"Take Thou Our Minds, Dear Lord"—Mr. Rote Henley.

"Take Thou Our Hearts, O Christ"—Miss Marguerite Bean.

"Take Thou Our Wills, Most High"—Miss Beulah Burton.

"Take Thou Ourselves, O Lord"—Rev. Roy A. Kale.

Hymn of Consecration—"Take Thou Our Minds, Dear Lord":

Take Thou our minds, dear Lord, we humbly pray,
Give us the mind of Christ each passing day;
Teach us to know the truth that sets us free;
Grant us in all our thoughts to honor Thee.

'Take Thou our hearts, O Christ, they are Thine own.

Come Thou within our souls and claim Thy throne;

Help us to shed abroad Thy deathless love;

Use us to make the earth like heaven above.

Take Thou our wills, Most High! Hold Thou full sway;

Have in our inmost souls Thy perfect way;
Guard Thou each sacred hour from selfish ease;
Guide Thou our ordered lives as Thou dost please.

Take Thou ourselves, O Lord, heart, mind and will;
Through our surrendered souls Thy plans fulfill.
We yield ourselves to Thee—time, talents, all;
We hear, and henceforth heed, Thy sovereign call.
Amen.

—Rev. William H. Foulkes

Offering
Doxology
Hymn 352—"Lead On, O King Eternal"
Benediction
Choral Response

EASTER CANTATA, APRIL 16, 1933

Sermon. Theme—"The Risen Christ."
At this service Mrs. G. E. Holmes will sing an Easter solo.
Public reception of members.
7:30 P. M.—The Presbyterian Choir will render the beautiful and inspiring Easter Cantata

"HAIL THE VICTOR" (By Alfred Wooler)

Director Mrs. G. E. Holmes
Organist Mrs. L. Kimmel
Pianist Miss Lois Maynor

PART I

Tenor Solo—"God So Loved the World"—Mr. Edward Reeder.
Chorus—"Behold I Show You a Mystery"—Choir.
Tenor Solo—"Then Cometh Jesus"—Mr. Edward Reeder.
Quartet—"Gethsemane and Calvary"—Mrs. Holmes, Miss Jean Maynor, Mr. E. C. Reeder, Mr. Edward Reeder.
Bass Recitative—"From the Sixth Hour"—Mr. E. C. Reeder.
Soprano Solo—"My God, My God, Why Hast Thou Forsaken Me?"—Mrs. Wallace
Chorus—"Behold, the Veil of the Temple Was Rent in Twain"—Choir
Alto Solo—"He Was Wounded For Our Transgressions"—Miss Jean Maynor.
Choral—"The Wondrous Cross"—Choir
Quartet—"In the Tomb the Savior Lay"—Miss Brene-man, Mrs. Burgess, Miss Maynor, Mrs. Holmes.
Organ—Intermezzo

PART II

Chorus—"As It Began to Dawn"—Choir
Soprano Solo and Chorus—"He Is Risen"—Mrs. Holmes and Choir.
Soprano Solo—"The Easter Bells Are Ringing"—Mrs. Wallace.
Final Chorus—"Hail the Victor!"—Choir

Don't forget the great Union Sunrise Service, sponsored by the Young People's Societies of the city, at Raum Park, starting at 5:15 sharp. In case of inclement weather, meet at Baptist Church.

J. H. WALKER ORDAINED BY PRESBYTERIANS; HIS SISTER SINGS AT SERVICE

The ordination of James H. Walker, as Elder of the First Presbyterian church, together with the communion service, held at the church last Sunday morning, was one of the most beautiful and impressive ceremonies since the organization of the church, more than one hundred years ago.

The eldership in a Presbyterian church is the highest honor a local church can bestow on one of its members. It is especially fitting that this honor should be given to Mr. Walker, because it was the church of his grandmother, his father, mother, sister and brothers. His father, A. W. Walker, was honored with the position of deacon in this church and was ordained as such on February 5, 1899. If he had lived he no doubt would have been selected as an elder.

When it became known that Mrs. Pearl Walker Yoder, the sister of Mr. Walker, would return to her home in time for the ordination service, she was asked to take part in this extraordinary ceremony, and she graciously complied by singing "The Lord is My Shepherd," "O Come Unto Him," and "He Dwelleth in the Secret Place."

After the special musical program and the ordination, Rev. Roy A. Kale, pastor, preached a short sermon on the appearance of Christ to the two disciples as they were on their way to Emmaus. He emphasized the fact that the big things of life come to us in the common every day walks of life. The sermon though short, was a masterpiece.

After the congregation was dismissed a reception was given to Mrs. Yoder and everyone expressed their heartfelt appreciation for the wonderful musical treat she had afforded this community. Mrs. Yoder will, no doubt, sing to many larger audiences but we doubt whether she will ever face one that was more appreciative. It was composed of many friends who have known her all her life and have been familiar with the struggle, hard work and sacrifices she has made to perfect the one great gift God gave to her, her truly wonderful voice.

By a misunderstanding it was thought Mrs. Yoder would appear at the evening service at the church but a prior out of town engagement prevented. The church was filled, and the audience contained many out of town people and of course they were disappointed. Mrs. Yoder, however, unexpectedly returned to the church before the service was concluded, and after hurriedly sending for her music she sang two beautiful solos.—Herald-Enterprise, April 27, 1933.

RECEPTION AND SHOWER FOR REV. AND MRS. ROY A. KALE

On Saturday evening, August 26, Rev. and Mrs. Roy A. Kale were invited to the home of Mr. and Mrs. Phil A. Craig. While there about 30 young people, members of the Christian Endeavor society gathered under the lights on the lawn. When Rev. and Mrs. Kale were invited to go out on the lawn to enjoy the beautiful views to be seen from there they found the young people gathered in a circle and in the circle

they found a wheelbarrow of gifts for the newly married couple.

On last Friday evening, Sept. 1, the young married ladies of the church had arranged a reception for Mr. and Mrs. Kale. It was attended by more than seventy members of the congregation and their friends.

Miss Bertha May Breneman sang a group of three songs, as follows: "April Rain" by Aley Speaks; "Sing On," by L. Denza, and "The Lotus Flower", by Robert Schumann.

Miss Marguerite Bean then gave a piano solo, entitled "Summer Dawn" by Frederick A. Williams.

Mrs. Pearl Walker Yoder sang a group of songs, entitled "Believe Me If All Those Endearing Young Charms;" "I Love You Truly" and "My Laddie."

Miss Breneman then gave a piano solo, "Narcissus" by Ethelbert Nevin, and at this time little Jimmie and Jean McCoy brought in a little express wagon, highly decorated with pink and white tissue paper, and loaded with a shower of gifts for Mr. and Mrs. Kale.

After the excitement was over the good ladies of the church served refreshments of punch and cake. —Herald-Enterprise, Sept. 7, 1933.

ONE HUNDRED FOURTEENTH ANNIVERSARY

(October 22d, 1933)

JOINT MEMORIAL SERVICE

Of the Organization of the Golconda Church and its Oldest Member, Mrs. Agnes S. Crawford.

Golconda Presbyterian Church was organized October 24, 1819, by Nathan B. Derrow, Missionary of Connecticut with the following membership:

James E. Willis, Eliza Willis, Joshua Scott, Jane Scott, Sarah Ferguson, David B. Glass, Francis Glass, Agnes Glass, George Hodge, John Hanna, Margaret Hanna, George H. Hanna, William P. Hanna, Jane Hanna, James H. Hanna, Elizabeth Hanna.

Agnes Sabina Crawford was born October 22, 1831; baptized in the Presbyterian Church, by Rev. Benjamin F. Spilman, July 29, 1832; received into the Church October 31, 1847, by Rev. F. N. Ewing. She died July 19, 1930, ending a membership in the Church of 82 years, 8 months and 18 days.

ORDER OF SERVICES

SUNDAY MORNING, 10:45

Prelude
Call to Worship
Doxology
Invocation
Gloria
Anthem—"Oh, Come, Let Us Sing"M. L. McPhail
Golconda Choir
Scripture
Solo—"The Lord is My Shepherd"Liddle
Mrs. Pearl Walker Yoder
Prayer and Choral Response
Announcements
Offertory
Solo—"God, Make Me Kind"Wood
Mrs. Pearl Walker Yoder
Sermon—"The Changeless Christ in a Changing World"
Rev. John T. Thomas, D. D.,
Pastor of the First Presbyterian Church
Springfield, Ill.
Hymn
Benediction and Choral Response

SUNDAY AFTERNOON, 2:30

Hymn
Scripture
Prayer
Anthem—"I Will Lift Up Mine Eyes"Gabriel
Golconda Choir
Historical Paper—"High Lights From the History of the Church"
Theo. S. McCoy
Glimpses of the Sunday School of Yesteryears
Solo—"How Lovely are Thy Dwellings"Liddle
Mrs. Pearl Walker Yoder
Sermon—"The Power of Faith"
Rev. I. A. West
Pastor of the First Presbyterian Church,
Harrisburg, Ill.
Solo—"O, Divine Redeemer"Gunoud
Mrs. Pearl Walker Yoder
Benediction and Choral Response

SUNDAY EVENING, 7:00

Prelude—"Centennial Triumphal March", (composed, dedicated and played for the Centennial Celebration of this Church by the late Prof. C. S. Morrison)
Hymn
Prayer
Anthem—"The God of Israel"Heyser
Anna Presbyterian Choir
Scripture
Solo—"The Ninety and Nine"Campion
Mrs. Pearl Walker Yoder
GreetingsRev. J. Turner Hood, Ph. D., Cairo
Announcements
Offertory
Doxology and Prayer of Consecration
Solo—"My Redeemer and My Lord"Buck
Mrs. Pearl Walker Yoder
Sermon—"What Constitutes a Century of Progress"
Rev. John T. Thomas, D. D.
Anthem—"If With All Your Hearts"....Mendelssohn
Anna Presbyterian Choir
Benediction

THE CHURCH

O, where are the kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song.

Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.
—Bishop A. Cleveland Coxe.

CALENDAR OF OFFICERS

MinisterRev. Roy A. Kale
Elders—Phil A. Craig (Clerk of Session), G. R. Wallace
(Church Treasurer), Theo. S. McCoy, John W.
Crawford, J. H. Walker.
Trustees—Sim V. Clanahan (Chairman of Board),
Theo. S. McCoy, G. R. Wallace, John W. Crawford,
L. Kimmel, J. H. Walker.
Sunday School—Phil A. CraigSuperintendent
G. R. WallaceAssistant Superintendent
Miss Lois MaynorSecretary
Miss Lotelle FowlerTreasurer
Mrs. Sim V. Clanahan ..Superintendent Jr. Dept.
Mrs. Eunice OwensSuperintendent Cradle Roll
Christian Endeavor Societies—Juniors—Miss Bessie
McCoyAdviser
Seniors—Roy A. KaleAdviser
Jay PlattPresident
Virginia BeanVice-President
Pauline BurtonSecretary
Jack WalkerTreasurer
Bertha May BrenemanPianist
Sidney Bonnell ..Chairman Program Committee
Dixie BeanChairman Lookout Committee
Elsie KowalskyChairman Social Committee
Beulah Burton ..Chairman Missionary Committee
Women's Society—Mrs. H. G. MaynorPresident
Mrs. G. R. WallaceVice-President
Mrs. Barney PhelpsSecretary-Treasurer
Department of Missions—Mrs. Sim V. Clanahan
.....Chairman
Mrs. Nona DavisSecretary-Treasurer
Department of Coffees—Mrs. J. B. CristChairman
Department of Bible Study—Rev. Roy A. Kale.Leader
Department of Literature, History, Music.....
.....Miss Madge Trovillion, Chairman
Men's Club—L. KimmelPresident
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Program CommitteeRoy A. Kale, G. R. Wallace,
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Publicity CommitteeTheo. S. McCoy, Phil A. Craig,
Penn V. Trovillion

Decoration Committee—Mrs. W. V. Schrenk, Mrs. Vir-
gil Burgess, Miss Mable McCoy.

Music Committee—Mrs. Theo. C. Reinhardt (Chair-
man), Mrs. G. E. Holmes (Choir Director), Mrs. L.
Kimmel (Organist), Miss Lois Maynor and Mrs.
H. E. Reinhardt (Pianists).

HIGH LIGHTS

FROM THE HISTORY OF THE CHURCH

By
Theo. S. McCoy

Read at 114th Anniversary, Oct. 22, 1933

The church of Sharon, in White County, was or-
ganized by Rev. James McGready, probably in the
month of September, 1816.

Shoal Creek Church, in Bond County, was or-
ganized by Rev. Salmon Giddings, of St. Louis, March
10, 1819, with 35 members. It ceased to exist April 7,
1832.

Edwardsville Church, Madison County, was or-
ganized by Rev. Salmon Giddings, March 17, 1819,
with 15 members. It ceased to exist September, 1831.
Four churches have been organized there.

The members of the Golconda Church should be
great believers in missions as they owe the existence
of their church to the interest churches of Connect-
icut had in spreading the gospel to those in the
sparsely settled portions of Indiana and Illinois.

Rev. Nathan B. Derrow was employed as the
missionary for Connecticut, and in his duty as such,
he visited Golconda in the fall of 1819. Just how long
he remained here is not known, but on October 23,
1819, a number of persons gathered in the old log
court house for examination preparatory to the
“planting” of a church in this place.

The following sixteen persons gave in their
names for members of a Presbyterian Church in this
place: Joshua Scott, Jane Scott, David B. Glass,
Francis Glass, Agnes Glass, Sarah Ferguson, George
Hodge, John Hannah, Margaret Hannah, George H.
Hannah, William F. Hannah, Jane Hannah, James H.
Hannah, Elizabeth Hannah, James E. Willis and Eliza
Willis.

After an inquiry respecting their belief and
practice, it was resolved to be planted in a church
state tomorrow. Please note that this church was not
“organized”, it was “planted.”

“Accordingly, on the Lord's Day, the 24th of this
month, after a discourse from Romans 4th Chapter,
the church was “planted” by the persons aforesaid.”

The members elect were examined as to their
belief in the Confession of Faith. Each of them had
to answer the question, “Do you thus believe?”

The Covenant was then read to them, as fol-
lows: “You, viewing yourselves subjects of the special
influence of the Holy Spirit, and having a right to the
seals of God's everlasting Covenant, Do now before
God, Angels and Men avouch the Lord Jehovah to be
your God, and devote yourselves to him through Jesus
Christ.

“You renounce the service of sin and Satan and
choose the loving God for your eternal portion.

“You choose Christ for your Prophet, Priest and

King; and receive the Holy Ghost for your sanctifier and Comforter.

"You take God's holy word for your directory, engaging as far as in you lies to comply with its present injunctions.

"You promise to maintain family and private religion, seasonably, to dedicate your children to God, and to train up your children, and all that may be under your care, in the nurture and admonition of the Lord.

"You engage duly to attend upon all the instituted ordinances of the gospel; specially public worship, the Christian Sabbath and the sacraments of the New Testament.

"You more-over engage to walk with this church in meekness, love and forbearance, watching over the members connected with you in the kingdom of Christ, and also, to walk orderly in all things, so as to give occasion of offense to none". And they were asked, "Do you thus engage?"

"They were therefore, hereby declared a regular church of Christ and as such recommended to the fellowship of sister churches, and to the attention of the Embassadors of Jesus Christ.

By me, Nathan B. Derrow, V. D. M.
Missionary for Connecticut."

On the next day, October 25th, the church "Resolved that for the promotion of union and order in this church, and to exhibit the light becoming them, they will meet for worship of God on his holy Sabbaths, (extra-ordinary cases excepted), when in case no approved minister of the Gospel is present, the religious exercises shall be prayer, praise and reading approved sermons, at the direction of the elder or elders of the church". This was attested by Rev. N. B. Derrow.

Few of us realize that one of the first missionary societies, formed in a Presbyterian Church in Illinois, was organized in the Golconda Church, prior to June 8, 1830. The following is a true copy of the old tattered document:

"We, the members and friends of the Church of Golconda, being formed into a Missionary Society, do engage to aid the Board of Missions, acting under the General Assembly of the Presbyterian Church in the United States of America, in supplying the destitute with the preaching of the gospel. In doing this we promise to pay annually to the treasurer appointed by the session, the sums annexed to our names on or before the first day of January. The Session shall constitute the officers of this Society.

N. B. Any member will be at liberty to have his or her name stricken out at any time.

Names	Sums	Names	Sums
W. P. Hannah	..... .50	Sarah Ferguson	..... .50
Jane Hannah	..... .50	H. L. Alcorn	..... .50
John R. Glass	..... .50	Wm. Sim	..... 1.00
James Glass	..... .50	Francis E. Sim	.... 1.00
George H. Hannah	.50	Joseph Glass	..... .50
David B. Glass	.... .50	John Hannah	..... .50
Samuel Smith	..... .50	James H. Hannah	.50
George Hodge	..... 1.00	Josiah M. Hannah	.50
Alexander Glass	... .50	Thos. Lowth	..... 1.00
Sara W. Hodge	.... .50	C. E. Whitlow	..... .50
		Samuel Roper	..... .50

The second Missionary Society, in the Presbyterian Church of Golconda, was organized July 28, 1882, by Miss Rankin, of Bloomington, Ill., the first missionary to carry the gospel to New Mexico, and the missionary who smuggled Bibles into old Mexico when men dared not attempt it under penalty of imprisonment or even death.

The meeting was held at the home of Mrs. James A. Rose. There were six members, namely: Mrs. R. C. Galbraith, Mrs. James A. Rose, Mrs. Thomas W. McCoy, Mrs. Charles R. McCoy, Mrs. Henry W. McCoy, and Mrs. H. Clanahan, whose name was handed in. The officers were Mrs. Galbraith, president, Mrs. Clanahan, secretary, and Mrs. Rose, treasurer. Miss Rankin read a chapter and asked someone to lead in prayer. No one responded, each looking for the other to respond. In a very positive voice, and one remembered by all present, Miss Rankin said "Is there no one who can pray? Let us get down on our knees and ask God to teach us, and open our spiritual eyes that wisdom might be given to us to understand our Christian duty that we might be doers of His word and not hearers only". When she finished all were ready to do what she asked, and all had been taught to pray in public. Up to 1919 there had been nine presidents, four secretaries and two treasurers. Mrs. Rose served four years as treasurer and Mrs. H. W. McCoy served as treasurer for thirty seven years, up to 1919.

We have had twenty-four ministers, as stated supply and pastors, the first of whom was Benjamin F. Spilman, who resided here from 1823 until 1832, when he removed to Shawneetown. So far as the records disclose he was never installed as pastor here. He rendered about all the ministerial service this church received from 1823 to 1845.

The second resident minister of this church was Rev. Wm. R. Sim, a son of Dr. William Sim. He served this church from October, 1860 to July 7, 1864, when he died. He, with John C. Hanna, are two to enter the ministry from the membership of this church.

The third resident minister was Solomon Cook, as stated supply from May 26, 1867, until October 4, 1871, when he was called as pastor and served in that relation until September 7, 1872. He received 54 members and baptized 14 infants.

The fourth resident minister was Rev. Archibald A. Mathis, who served as stated supply from March 25, 1873, until March, 1875. He received 28 members and baptized 9 children.

The fifth resident minister was Rev. S. M. Burton, who supplied the church from February 26, 1877, until October, 1881. He took in 43 members and baptized 18 infants.

The sixth resident minister was Rev. R. C. Galbraith. He was called March 29, 1882. The church was dedicated free from debt during his ministry. He received 123 members and baptized 52 infants. He resigned as pastor, November, 1891. He died at Centralia, Ill., in February, 1895.

Rev. H. B. Douglas was the seventh resident minister of this church. He was installed pastor May 11, 1892. He closed his service here in March, 1895. He received 33 members and baptized 5 infants.

Dr. J. H. Stevenson, the eighth resident minister, was installed as pastor December 6, 1896, al-

though he had been called in April. The 80th Anniversary was celebrated while he was here. He preached his farewell sermon August 23, 1903. He received 59 members and baptized 26 infants.

Rev. Thomas M. Gossard, ninth resident minister, served as stated supply from November 1, 1903, to April 4, 1904, and as pastor from April, 1904, to January 26, 1908. Chester Birch began a series of meetings in January, 1905, and at the close of the Sunday morning meeting on January 8, 1905, it was interrupted by a fire and the building was badly damaged by fire and water. The men's meeting advertised for 2:30 P. M. and the evening services were held in the Opera House. On Monday the court room was fitted up and used for services until January 15th. Mr. Gossard received 21 members, and baptized 3 infants.

Rev. F. C. Gleason, tenth resident minister, served this church as pastor from November 10, 1910, to August 14, 1913. He received 49 members. He baptized 26.

Rev. John H. Morphis, served as supply from March 26, 1914, to March, 1916. He received one member and baptized three.

Rev. A. W. Bartholomew served as supply from May 2, 1916, to July 14, 1918. He received seven members and baptized two.

Rev. James A. Hamilton served from July 17, 1918, until September 23, 1918.

Rev. Benjamin C. Kelly served as supply from December, 1918, to March 21, 1920. He received nine members. The 100th Anniversary of the church was celebrated in a three day meeting.

Rev. J. W. Keller served as pastor from June 1, 1920, to June 30, 1921. He received ten members.

Rev. Herbert J. Bryce served this church part time as supply from April 16, 1922, to November, 1924. He was not a resident minister. He received seven members.

Rev. William H. Kielhorn served from January 1, 1926, to August, 1930. He was ordained May, 1927. He took in 31 members. He baptized 5 children and 13 adults.

Rev. S. D. Waldrop served as supply from October 15, 1930, to April 12, 1931.

Rev. Robert Boshen served as supply from May, 1932, to September 18, 1932. He received ten members.

Rev. Roy A. Kale came to this church December 1, 1932. He has received three members. The celebration of the 114th Anniversary of the church was held October 22, 1933, when more than one hundred former members and friends of the congregation came from outside cities. Four States were represented.

Since organization this church has had 34 elders. From this number has come a Secretary of State, an Assistant Attorney General, a Circuit Judge, a Trustee of the Southern Illinois Insane Asylum, a member of the Constitutional Convention of 1847, three Representatives in the General Assembly, a Circuit Clerk, three County Clerks, three States Attorneys, four County Judges, one County Treasurer, two County Surveyors, one Sheriff and two County Superintendents of Schools.

Quite an event in this church was the organization of the Christian Endeavor Society, by Mrs. H. W. McCoy, in her home, in March, 1888, with fifteen or

sixteen young people from the families of James A. Rose, Harrington Clanahan, Thomas W. McCoy, Charles R. McCoy, and H. W. McCoy, with Grace Ready, Walter P. Bunn and Harry Wetherbee. Many conversions have resulted from the work of this society.

From organization, until 1870, this church had no building of its own. Immediately after organization it met in the first log court house, then in the old log school house on the site of Walter's Mill, then in a frame school house on the site of the German Methodist church, immediately east of the present Methodist church, then in the old Union Church. The Union Church was erected in 1859. Tradition has it that it was erected by a Board of Trustees, two representing each of the Methodist, Baptist, Christian and Presbyterian denominations. This was probably the first church building erected in Golconda.

In the fall of 1869, through the efforts of Rev. Solomon Cook, the corner stone of the present building was laid, and it was completed in 1870. The lower room was finished, and it was seated at the personal expense of Rev. Cook. This was refunded to him when his pastoral relations ceased with this church. The upper room was not finished until about 1886, when it was seated at a cost of \$325. The site used for this building was that of the Female Seminary, and the bell in use in this church today is the old seminary bell.

From organization, until recent years, the church has had two places of meeting, one in Golconda, and the other in the country. The first meeting place in the country was the house of Francis Glass, two and a half miles west of Golconda, until his death in 1832, and then it was changed to the residence of David B. Glass, four miles west of Golconda.

In 1840 a frame building, called "Bethel Church", was erected in the Hodgeville neighborhood. It was a large, bare, barnlike room, unfinished on the inside, and with neither windows or doors in place. The seats were without backs. When communion services were held the tables would be laid the length of the church, very much the same as our picnic tables of today, with the seats on either side of the table. All communicants would march in at one end, on either side of the table, and sit down to partake of the Lord's Supper, and immediately after the service would march out at the other end.

In 1858 "Bethel Church" was sold and the proceeds put into a building called "Bethany Church", which belonged to the Cumberland Presbyterians. The Presbyterians assisted in its erection and occupied it jointly until 1877.

In 1878 the Presbyterians erected a neat frame house and called it "Prospect Church". It was dedicated September 1, 1878. It was the custom for many years for services to be held at Prospect in the afternoon and in Golconda at night.

Membership in this church seems to be one of the best forms of life insurance, for fifteen members have been Presbyterians for more than fifty years; three have spent sixty years or more in a Presbyterian church, and Mrs. Agnes S. Crawford was a member of this church 82 years, 8 months and 18 days. Her son, John W. Crawford has been an elder of this church

since October 16, 1910. He, with his mother, her father, George H. Hanna, and his father, John Hanna, represent a continuous membership in Golconda church of 114 years. Mrs. Mary Kanady and her daughter, Stella, of Ridgway, represent the fourth and fifth generations of the Hanna family, and Mrs. A. D. McDonald, her daughter, Mrs. C. C. Kerr, and her daughter Miss Katherine Kerr represent the fourth, fifth and sixth generations of the same family. Mrs. H. Clanahan, of East St. Louis, and her daughter, Mrs. Harvey Smith, represent the third and fourth generations of the Hodge family and 114 years of Presbyterianism.

From organization this church has received more than seven hundred members.

From 1870 to 1888 the membership of the church struggled to cancel the debt of the church. After a terrific effort the debt was finally paid and the church was dedicated "free of all debt" on April 8, 1888.

Rev. B. C. Swan, of Harrisburg, preached the dedication sermon, and used as his text, Psalm 92:13. "Those that be planted in the house of the Lord shall flourish in the courts of our God". He seemed to have the idea of Rev. Nathan B. Derrow, the founder of this church, that a church and its membership should be "planted" rather than be organized.

I quote from a paragraph of his sermon: "The righteous are 'planted' in the house of the Lord. The place is favorable for their nourishment and growth. In "God's House", where he reveals his glory and manifests his grace, is most surely the place for the nourishment with heavenly food of a poor needy soul. They are 'planted' here. In God's infinite grace, and in the great salvation, are conditions most favorable for the higher and better life. The soil is most fertile for producing a luxuriant growth. When the relation is once fully established, the soul 'planted' in the house of the Lord receives nourishment and life for vigorous and powerful growth. Without this it must wither and perish. So, in union with Christ, the believer finds life, and in union with the church, and in the uses of the ordinances, he secures strength and power which develops into the most beautiful, symmetrical and glorious character, calling forth the most unbounded admiration of all beholders."

Again, he says: "We assemble today to dedicate this house to the service and worship of Almighty God—that it may be a temple in which the Great Jehovah may dwell—a holy place where he will reveal his glory and show forth the wonders of his love:

"Where heaven comes down our souls to greet,
And glory crowns the mercy seat".

The dedication of this house to the service and worship of Almighty God implies a great deal. Those who expect to flourish here as Christians need to be planted. If this is truly a house of the Lord, in which souls are to be "planted" and where they are to grow up and flourish for, "the higher courts of our God", then here converts to our religion must be fed and nourished by the system of doctrinal truth which we hold. They must grow in knowledge and be built up in faith and holiness and love. The object of the ordinances is not entertainment, nor amusement; not for the display of culture, or talents, or learning or eloquence on the part of the minister, but that souls

may in all things grow up into perfect men, unto the measure of the stature of the fullness of Christ; that hence forth they may "no more be children tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive". Built on the truth nothing ever more can move them. Thus the soul grows like a palm tree in the desert; an object for the admiration of all; or like the cedar of Lebanon, glorious in its strength and fragrant in its character. Then here you are to seek for spiritual food; you come here to join in heavenly worship, put on your heavenly attire, sing heavenly songs, and get full ready for eternal employments."

GLIMPSES OF THE SUNDAY SCHOOL OF YESTERYEARS

Prepared for the 114th Anniversary Celebration, October 22, 1933, by Rev. Roy A. Kale, and Mrs. Roy A. Kale

Our Sunday School is almost as old as our church organization. At this time we are going to present you glimpses of the past. It has not been easy to get the necessary information about the early days, but we have searched the records diligently and conferred repeatedly with living members of the church whose memory goes back beyond 1865. Miss Kate McCoy and Mrs. Olive Fowler have been especially helpful, for they remember the old Union Church which was used prior to the construction of our present building. We have divided the history of the Sunday School, for convenience, into five periods and shall present facts characteristic of each period.

The first period begins with the organization of the Sunday School and extends to the year 1865. In 1825, or thereabout, the Rev. B. F. Spilman, a Presbyterian Missionary, organized the first Sunday School in Golconda. The place of meeting was in the old log school house, built in an early day on the site of the mill now owned by Mr. Henry Walter. For several years the Reverend Spilman was in charge of the school. After he left it was kept up at intervals by Dr. Wm. Sim and others, until Jason Smith, a Methodist exhorter, revived it again about the year 1837, and continued a faithful worker until 1842, when he was succeeded by Edward Dobbins, another Methodist exhorter. During the services of the latter, the Sunday School was moved from the old log school house to the old log court house which stood for many years on the site of the present court house. It seems that the work lagged again until it was revived in 1847 by Isaac McCoy, a member of the Baptist Church. The place of meeting at this time was the frame school house which was built on the site of the house now occupied by Vernon Mirse (the old German Methodist church). In the year 1852 the Rev. Mr. Riddle, a Presbyterian Minister, took charge of the School and acted as superintendent a year or two. After this the school lagged again until January, 1857, when Daniel Sands gave it newness of life, occupying the Keystone Hall for awhile, and then the old court house again, and finally the new Union Church which was built in 1860 on the site of the present Methodist church. Mr. Sands was superintendent most of the time from 1857 until 1867. Rev. W. R. Sim, a Presbyterian minister

and son of Dr. Wm. Sim, mentioned above, was a staunch supporter during his pastorate from 1860 to 1864. A part of this time W. V. Eldridge served as superintendent and assisted Mr. Sands.

In this brief account you have undoubtedly noticed that the Sunday School often lagged and had to be revived again and again. It was very difficult to keep it going. In view of the fact that the Elders of the Church conducted preaching services themselves in the absence of ministers, it seems rather strange that the Elders did not take the leadership in the Sunday School after 1837. This seems to indicate that the Golconda Presbyterian Church was not favorably disposed toward the Sunday School, which attitude was very common among the other churches in that generation.

During most, if not all, of this period from 1825 to 1865, the school met as one class. There were no graded classes such as we have in our Sunday School today. There was neither a piano nor an organ to assist in the singing, but the leader used a tuning fork to find the pitch. There were not quarterlies or lesson materials to study, for the Bible alone, with no other helps, was used. In order to help us visualize the Sunday School of this period, two children will appear on the platform in the customary dress at that time, and the choir will sing a favorite Sunday School song, "How Tedious and Tasteless the Hour". It is very fitting that Alice Jean McCoy has been selected to help represent this period, for two of her great-grandmothers were members of this church.

The second period extends from 1865 to 1886. This was a period of great development. Mr. Samuel Paisley was chosen superintendent in November, 1867, and during that winter a series of special meetings for children was conducted by Samuel Harris. This resulted in a community awakening and spiritual advance. In May, 1868, Mr. W. P. Sloan, a Presbyterian Elder, was elected superintendent and under his leadership the school grew in size and interest, increasing from fifty pupils to one hundred seventy-five within two years. The record says that he "introduced modern ideas and completely changed its workings." We cannot be exactly sure what was meant by "modern ideas" and "changed workings", but we do know that an infant class was started at this time and separated from the other classes by a curtain. It is also probable that it was then the Sunday School was divided into classes for the first time. We know that there were classes from this time on and do not have any information about classes earlier. It seems that the organization of the classes might have been, with aptness, described as "modern ideas" and "changed workings". Another "modern idea" of this period was the first exhibition of a Sunday School Christmas tree in 1869.

The greatest event of this period was the construction of the present Presbyterian church building, completed in 1870, the corner stone having been laid in the fall of 1869. In June 1870 Mr. Sloan moved the school into the room down stairs, bringing with him most of the pupils and teachers from the Sunday School in the Union Church. It should be remembered that the school was organized by a Presbyterian missionary and was under Presbyterian leadership for

about twelve years. After that time members of other denominations assisted materially in the conduct of the school. It was under the Presbyterian Elder, W. P. Sloan, that the school developed from fifty members to one hundred seventy-five. It was perfectly natural that the members of the school who inclined toward the Presbyterian Church should have moved into the new building when it was completed. Rev. S. Cook, under whom the church was built, procured a very valuable library for the Sunday School and helped the work in many ways.

Mr. W. P. Sloan did another very notable thing. He secured several helpers and made extensive visitations throughout the county, working up interest and organizing Sunday Schools. In 1877 Pope County had the reputation of being the best organized county in the State for Sunday School work. Honorable James A. Rose succeeded Mr. Sloan as superintendent in January, 1878.

During the period from 1865 to 1886 an organ was added to the church and Sunday School equipment. Leaflets were introduced as materials for class work. A favorite song of this period was "Hold the Fort".

The next period extends from 1886 to 1900. The most important events of this period were the furnishings of the main part of the building, in the year, 1886, and the dedication of the church in 1888. Preaching services and Sunday School were held down stairs prior to this. Honorable James A. Rose served as superintendent from 1878 to 1893, with the exception of slightly over a year in 1891-2 when Judge Crow served. When Mr. Rose moved to Springfield, Judge D. G. Thompson took his place and served about two years, when he was succeeded by John H. Hodge, who served about the same length of time.

It seems that early in this period quarterlies were introduced and superceded the old leaflets used in the previous period. Of course the materials were the Uniform lessons, for they were the only one published at that time, Graded Lessons having not yet been developed. A favorite song of this period was "Bringing in the Sheaves".

For the fourth period we have included the years 1900 to 1915. There were no particular changes in organization or materials, for the Sunday School had been organized into classes earlier and quarterlies had been adopted for class work. These years were consecrated to steady, faithful service. Mr. Phil A. Craig was superintendent almost the whole time, having succeeded Mr. John H. Hodge in 1901. A favorite song of this period was "Jesus Loves Me".

The present period, from 1915 to 1933, deserves our attention. Mr. Craig has been superintendent during this whole period, as well as the previous period, with the exception of three or four years, when different individuals such as Mr. George B. Baker, Mrs. Ben Schnierle and Mr. G. R. Wallace served short terms.

Improvements have been made in the materials and organization. For about ten years the graded lessons have been used in the classes for Beginners, Primaries and Juniors. The Uniform lessons are still used in the other classes. During the past year an important change was made in the organization. The school has been divided into two departments, with

the Beginners, Primaries and Juniors meeting down stairs and having a worship service adapted to their needs, and the Intermediates, Seniors and Adults meeting upstairs and having a worship service adapted to their needs. Prior to this, all the classes met together for a united worship service. A favorite song of this period is "This is my Father's World".

We have tried to give you true glimpses of the past. We regret that it has been necessary to omit the names of many splendid workers who deserve honorable mention. Our purpose has been to inspire all of us to greater effort and consecration. The past is gone; the future is before us. It is for us, the living, to re-consecrate ourselves to the tasks remaining. We rejoice in the past, and we are ready to accept the challenge of the future. We have an able group of officers in Mr. Phil A. Craig, Mr. G. R. Wallace, Miss Lotelle Fowler, Miss Lois Maynor, Mrs. Sim V. Clana-han and Miss Mabel McCoy. We also have a faithful corps of teachers, Mr. L. Kimmel, Mrs. L. Kimmel, Miss Bessie McCoy, Mr. Ben McCoy, Mrs. Ben Schnierle, in the Senior Department; Mrs. Barney Phelps, Miss Mary Louise Salzmann, Miss Bertha May Bren-eman, Miss Beulah Burton and Miss Mabel McCoy, in the Junior Department. Great things can be done if we are all faithful and courageous.

There is one girl in our Sunday School who has been especially faithful in attendance. Dorothy Masters has not missed Sunday School for four years and two months. She has been sick for some weeks and is the happiest girl in town because she is able to be back today for the first time.

Let us all sing together one verse of the great martial hymn of the Church "Onward Christian Sol-diers", standing as we sing.

PRESBYTERIAN CELEBRATION IS HUGE SUCCESS 114TH ANNIVERSARY DRAWS LARGE CROWD

The celebration of the one hundred fourteenth anniversary of the Presbyterian church of Golconda, Illinois, held last Sunday was a success far beyond the greatest expectations of those who had it in charge.

The church never looked more beautiful. It was decorated by pot plants furnished by Mrs. Fred Rottman, Mrs. James H. Walker, Mrs. Wm. V. Schrenk, Mrs. Lewis Buchanan, J. Randolph, Miss Mable McCoy, and others, and a wonderful color effect was furnished by the fine dahlias furnished through the generosity of Mr. and Mrs. N. L. McClure, Mr. and Mrs. Jas. Watson, Mrs. Henry Walters, Mrs. Sharon White, and by a beautiful old fashioned bouquet designed by Mrs. Spann. The committee in charge of the decorations consisted of Mrs. W. V. Schrenk, chairman, Mrs. Virgil Burgess and Miss Mable H. McCoy. They are entitled to great credit for the attractiveness of the meeting place. At the evening service the Anna delegation brought a very attractive floral piece consisting of fine chrysanthemums. The members of the Golconda church appreciated their gift and the kindly spirit that prompted it.

Long before 10:45, the hour of the morning service, visitors from different parts of Illinois, Kentucky, Missouri and Michigan, began to arrive. Among those who came from a distance were: Mrs. H. Clana-han and Dr. and Mrs. Harvey Smith of East St. Louis, Mr. and Mrs. Roy Thomas of Carbondale, Mr. and Mrs. Charles

S. Boicourt, Mr. and Mrs. Clarence Bonnell, Mrs. John W. Browning, Mrs. Persus Scott, Eugene Schnierle, Miss Gaskins, Mr. and Mrs. Scerial Thompson, all of Harrisburg, Mr. and Mrs. Frank G. Thompson, Hon. D. G. Thompson, Mrs. Elizabeth White and Mrs. J. R. Thomas, Mt. Vernon, Ill., Dr. and Mrs. Frank Boyd, Paducah, Ky., Mrs. C. M. Berkley, St. Louis, Mo., Mrs. Effie Van Craenenbroeck, of Clayton, Mo., Mr. and Mrs. George H. Robinson of Moberly, Mo., Mr. and Mrs. E. C. Reeder, and son Edwin T. Reeder, Mrs. L. J. Goetzman, Miss Helen Goetzman, all of Rosiclare, Rev. and Mrs. J. H. orphis of Creal Springs, Mr. and Mrs. Walter P. Bunn of Metropolis, Mrs. John T. Thomas and Roy Z. McKown, Springfield, Ill., Mr. and Mrs. Phil Schoettle of Brownfield, Mrs. J. Harry Reeder, Iron River, Mich-igan, Mrs. Mary J. Kanady and daughter, Ridgway, Mrs. E. A. Veach and daughters, Rosanna and Virginia Veach of Vienna, and Mr. and Mrs. C. B. Kelly. All of the above attended the opening service and many re-mained for all three services.

Morning Service

The morning service was opened promptly with an organ prelude by Mrs. L. Kimmel, followed by the Call to Worship, the Doxology, the Invocation by Rev. Roy A. Kale, pastor of the Golconda church, and the Gloria. The Golconda Presbyterian choir then sang an anthem "Oh, Come Let Us Sing," by M. L. McPhail. The reading of the scripture by Rev. John H. Morphis, a former pastor of this church, followed. Then Mrs. Pearl Walker Yoder sang "The Lord Is My Shep-herd" by Liddle. Rev. Kale led in prayer and was fol-lowed by a choral response by the choir. Rev. Kale made the announcements and the offertory was taken. The congregation was then given its second great musical treat in a solo by Mrs. Yoder "God, Make Me Kind," by Wood. This paved the way for the sermon by Dr. John T. Thomas, D. D., Pastor of the First Presbyterian church, Springfield, Ill. "The Changeless Christ in a Changing World." In express-ing himself, after the sermon, Rev. Kale said: "It is—wonderful" and that fully expressed the opinion of all the hearers. Many words could not add more to this simple description. A hymn was sung and the benediction by Rev. Kale and the choral response, closed one of the most wonderful services ever held in this wonderful old church.

Shortly after the noon hour, and long before 2:30, the hour of the opening of the afternoon session, more visitors from afar began to arrive. Among them were Rev. and Mrs. I. A. West, Mr. and Mrs. M. D. Nes-ler, Mr. and Mrs. Croff Wilson, Mr. Boumforth, Joseph Katheart, Mr. and Mrs. H. R. Martin, Mrs. J. B. Heath-erington, Mrs. Seten, Judge and Mrs. Darce Rumsey, all of Harrisburg, Mrs. A. D. McDonald, Mrs. C. C. Kerr, Miss Katharine Kerr, Cave-in-Rock, Mr. and Mrs. Hal Trovillion and two sons, Miss Mary Trovillion, Mr. and Mrs. Paul L. Trovillion, Fred Baker, of Brown-field, Mr. and Mrs. C. E. Soward, Miss Mary Soward, Rosiclare, Mr. and Mrs. John M. Dewey, Mrs. E. S. Dewey, Miss Jennie Dewey, Mrs. Q. E. Beckwith, Ar-thur R. Howard, Judge and Mrs. William S. Dewey, Mrs. James S. Johnson, Dr. C. E. Dillie, Mr. W. Runalls, daughter and sister, Miss Alice Hogendobler, and Miss

Audrey Hicks, all of Cairo, Mr. and Mrs. F. E. Davis, Paducah, Ky., Mrs. C. F. Thomas, Vienna, Mr. and Mrs. Hillis Walther and Mr. and Mrs. Grover Mankin of Waltersburg, Mrs. Mary Dusch of the Wye and Mrs. C. G. Covington of Harrisburg.

The afternoon program was opened with a scripture reading from Heb. 11:1-10, and this was followed by a prayer by Rev. John H. Morphis. The Golconda choir responded with an anthem "I Will Lift Up Mine Eyes," by Gabriel. This was followed by a Historical paper, "High Lights from the History of the Church," by Theo. S. McCoy. He tried to impress upon his hearers that the founder of this church in writing up the foundation record of the church did not, use the word "Organization" but instead repeatedly used the word "planted" and because this church was "planted" and the members in it were "planted" is why this institution is celebrating its 114th anniversary. This paper will be preserved in the historical records of the church.

Sunday School History

Then followed "Glimpses of the Sunday School of Yesteryears" a sketch prepared by Rev. and Mrs. Kale, after quite a good deal of search and trouble.

Children representing the period of 1825-1835 Alice Jean McCoy and Robert Andrews; period 1835 to 1836 Bonnie Joe Phelps and Paul Langston, Jr.; 1836-1900, Jessie Lee Bean and Bill Walker; 1900-1915 Donna Maynor and Billie Kimmel; 1915-1933 Bettie Walker and Junior Ross; first absence for four years and two months, Dorothy Masters; songs typical of each period, "How Tedious and Tasteless the Hours"; "Hold the Fort"; "Bringing in the Sheaves"; "Jesus Loves"; "This Is My Father's World"; then as a challenge to the future "Onward Christian Soldiers" was sung.

Then followed another of those very fine musical treats on this program by Mrs. Yoder. "How Lovely Are Thy Dwellings" by Liddle. Rev. I. A. West gave a short sermon on "The Power of Faith." It was a fine discourse and gave the audience many, many things to give serious thought to. Mrs. Yoder then sang "O, Divine Redeemer" by Gunoud. After which Rev. Chrisman of the Golconda Baptist Church led in prayer. Thus closed another very excellent service.

The evening service was opened with the prelude "The Centennial Triumphal March," (composed, dedicated and played for the Centennial Celebration of this church, in 1919, by the late Prof. C. S. Morrison), played by Mrs. L. Kimmel. This was followed by a hymn and Rev. Shaffer responded with prayer. The Anna Presbyterian choir sang an anthem "The God of Israel" by Heyser. Rev. R. C. Patterson, Pastor of the Presbyterian Church of Anna read the scripture. Mrs. Yoder sang "The Ninety and Nine" by Campion. Theo. S. McCoy, by request read letters from T. Will McCoy, Vicksburg, Miss.; Hon. L. L. Emerson, Mt. Vernon; James C. Mittler, Denver, Col., Mrs. Allie Kimball Steele, Hastings, Nebr., Harry Wetherbee, Greenville, Miss., and telegrams from Robert and Iny Lane of Florida; and from the Presbyterian churches of Moberly, Mo., and Springfield, Ill. Announcements were made by Rev. Kale and the offer-

tory was taken. The doxology and a prayer of consecration by Rev. Kale followed. Then another very beautiful solo by Mrs. Yoder "My Redeemer and My Lord" by Buck. Then Dr. John T. Thomas gave another very "wonderful" sermon, "What Constitutes a Century of Progress." The Anna choir sang "If With All Your Hearts" by Mendelssohn. Then followed the benediction by Rev. Kale. Thus ended a fitting celebration of a very worthy anniversary.

The management of this celebration were indeed very fortunate in securing the services of Dr. John T. Thomas, D. D., minister of the First Presbyterian church of Springfield, Illinois. Dr. Thomas has been with the Springfield church for sixteen years. Prior to that he was pastor of the First Presbyterian church of Louisville, Kentucky. He is one of the eight ministers who have served the Springfield church for over one hundred years. He is greatly beloved by his congregation, and a fine instance of that is the telegram of congratulations sent by his church to the Golconda church. Dr. Thomas stands high in his profession. He has a pleasing personality, a wonderful delivery, and the happy faculty of impressing his hearers with his sincerity and true christianity. He made a personal sacrifice to come to Golconda to help in the celebration of this unusual event in any church's history. His two sermons were wonderful and pleased every one of his hearers. Mrs. Thomas made many friends during her short visit in Golconda. We hope they will come again. The congregation of the church and the people of the community are under great obligations to them for the part they took in our celebration. They were the guests of Mr. and Mrs. Jesse Randolph of the Watson hotel.

Pearl Yoder Praised

Since the return of Mrs. Pearl Walker Yoder, from her four years of voice culture in Germany, many of her home church have been loud in the praise of her voice, especially to members of other Presbyterian churches in Southern Illinois and Kentucky. Many wondered "Can anything truly wonderful come out of Golconda." They came to the celebration in wonder but left here with the highest praise. Those of her friends in Golconda know that she was suffering with a severe cold and for a time it was doubtful whether or not she would be able to sing. However she made the sacrifice and every one of the strangers who heard her were loud in their praises of her magnificent voice. Many expressed the desire that it might be possible for her to sing in their own churches. Those who had this meeting in charge can never express their appreciation for the part Mrs. Yoder has taken in our anniversary celebration. Her appearance also has a personal interest because this was the church of her grandmother, her father and mother, all of her brothers, herself and two nephews.

The committee in charge appreciate the spirit of Rev. I. A. West of the Harrisburg Presbyterian church, in his desire to help us out on our afternoon

program when he was informed that we had been disappointed in our arrangements. He only had a short time to prepare and he delivered a powerful message and one that demands a lot of serious thought from Christian people. It was a wonderful tribute to him when twenty-four of his people came here to help to make the occasion a success.

Carrying out the spirit of friendliness the Cairo church was represented with a delegation of fifteen, and Rev. R. C. Patterson of the Anna church attended with a delegation consisting of Mr. and Mrs. Walter Mangold, Miss Lucy Willard, Edson Smith, Mr. and Mrs. Oliver and his choir consisting of Prof. A. Alden, Mrs. I. D. Aston, Miss Jean Aston, Miss Mary Benner, Mr. E. B. Walton and Mrs. Esther Ayers. It was a great exhibition of friendship and christian spirit. The work of their choir was appreciated.

Choir Was Good

A true story could not be written of this event without some comment on the work of the Golconda choir. They made a wonderful record for themselves. A lot of hard work was done in preparation for this program. Each member of the choir, the organist Mrs. L. Kimmel, the choir director, Mrs. Grover E. Holmes, the pianists, Miss Lois Maynor and Mrs. H. T. Reinhardt and the chairman of the music committee, Mrs. Theo. C. Reinhardt deserve great credit for a fine musical program.

The program committee consisting of Rev. Roy A. Kale, G. R. Wallace and Mrs. James A. Walker presented a finely balanced program.

The publicity committee consisted of Penn V. Trovillion, Phil A. Craig and Theo. S. McCoy. They are under great obligations for the many favors extended by the Herald-Enterprise, and for the great publicity given this event by the Southern Illinois press and the metropolitan papers.

The cleaning up of the building was done by Mrs. W. V. Schrenk, Miss Mable McCoy, Sim V. Clanahan, G. R. Wallace, Mrs. Theo. C. Reinhardt, Henry McCoy and others.

The Methodist and Baptist congregations of Golconda supported our celebration heartily and Rev. Shaffer and Rev. Chrisman had a part in our celebration. In the celebration of our 80th and also 100th anniversary celebration these congregations have always shown a wonderful Christian spirit by abandoning their own meetings and helping us to put ours over.

There were some wonderful things connected with this meeting. Mrs. A. D. McDonald, Mrs. C. C. Kerr and Miss Katharine Kerr represented the fourth, fifth and sixth generations of the Hanna family start-

ing with John Hanna, an organization member, his son George H. Hanna and his son J. E. Y. Hanna, representing 14 years of Presbyterian membership. Mrs. Mary Kanady and her daughter of Ridgway also represented the Hanna line. John Crawford, one of the elders of the Golconda church through the Hannas and through his mother, Mrs. Agnes Crawford, who was a member of this church for nearly 83 years, represented a membership in this church of 114 years. Mrs. Harrington Clanahan, a representative of George Hodge, an organization member, his son, W. S. Hodge, her father, carries out a membership in a Presbyterian church of 114 years. — Written by Theo. S. McCoy.

CHRISTMAS PAGEANT

The pageant given at the Presbyterian church last Sunday evening was one of the finest Christmas programs ever given in that church. The pageant was planned and supervised by Mr. and Mrs. Roy A. Kale. It was based on the scriptural story of Jesus' birth. The story was read by Miss Beulah Burton and it was acted in pantomime by members of the Junior Sunday school, and they were all dressed in costumes of that day. Interwoven with the story was a number of very fine and appropriate anthems given by the choir, every one of which fitted in with the story and the scenes acted by the children of the Sunday school.

The pageant began with the annual trip to Bethlehem and those who made the trip were Alice Ann Walker, Darce Wayne Smith, Billie Frances Moore, Betty Burgess, Joe Burton, Thomas Masters, Jr., Ruth Platt, Alice Jean McCoy, Norma Lamb, Billy Foote, Cecil Ross, Jr., Mamie Walker, Robert Andrews, Bernice Joiner and all were dressed in costumes of that time.

The three wise men were Billie Kimmel, John Foote and Billie Wallace. The Shepherds were Dale Andrews, Bill Walker and Jackie Holmes. The Angels of the Lord were Edna Platt, Willene Buschman, Betty Wallace, Jessie Lee Bean, Dorothy Masters. Paul Langston, Jr., was Joseph and Bonnie Joe Phelps was Mary.

The choir consisted of Bertha May Breneman, Beulah Burton, Mrs. Anna Bauer, Mrs. Sim Clanahan, Mrs. Roy A. Kale, Mrs. G. R. Wallace, Miss Mabel H. McCoy, Miss Dixie Bean, Miss Virginia Bean, Mrs. Virgil Burgess, Miriam Katherine Kimmel, Lewis Buchanan, L. Kimmel, Roy A. Kale, James H. Walker and Jay Platt. The choir was under the direction of Mrs. Grover E. Holmes. Mrs. L. Kimmel was the pianist. Miss Marguerite Bean gave a piano solo.—Herald-Enterprise, December 28, 1933.



CELEBRATION OF THE 115TH ANNIVERSARY

CHURCH BULLETIN

ONE HUNDRED FIFTEENTH ANNIVERSARY

FIRST PRESBYTERIAN CHURCH

GOLCONDA, ILLINOIS

OCTOBER 21, 1934

GOLCONDA PRESBYTERIAN CHURCH

was organized October 24, 1819, by Nathan B. Derrow, Missionary of Connecticut, with the following membership:

James E. Willis, Eliza Willis, Joshua Scott, Jane Scott, Sarah Ferguson, David B. Glass, Francis Glass, Agnes Glass, George Hodge, John Hanna, Margaret Hanna, George H. Hanna, William P. Hanna, Jane Hanna, James H. Hanna, Elizabeth Hanna.

IN MEMORIAM

Since last October the following members and former members of the church and members of the Congregation of the Golconda Presbyterian Church have passed away. We sincerely mourn their departure. Mrs. Elizabeth M. Rose, admitted to membership March 10, 1872, dismissed to Springfield, after 1913. Died December 7, 1933. Mrs. Alice M. Young, admitted March 10, 1872. Died December 9, 1933. Penn V. Trovillion, admitted January 15, 1893, died June 30, 1934. Mrs. Fannie Gilbert Field, admitted November 22, 1870. Died Aug. 19, 1934. Mrs. Mary Steyer Rauchfuss, admitted May 7, 1882. Dismissed Dec. 17, 1890. Rejoined Sept. 27, 1931. Died April, 1934. Mrs. Myrtle Roper Rauchfuss, admitted Feb. 26, 1886. Dismissed Sept. 1905. Died Aug. 18, 1934. J. Otto Thompson, admitted Jan. 22, 1905. Died December, 1933. George T. Kowalsky, admitted Dec. 8, 1898. Died December 16, 1933. Mrs. Maria Murphy Rondeau, admitted March 24, 1882. Retired May 2, 1883. Died June 5, 1934. Mrs. Frank D. Thomas, died March 16, 1934. Mrs. Mary A. Andrews, died December 15, 1933. Mrs. Jennie Skaggs, died May 16, 1934. Mrs. E. C. Reeder, died Aug. 16, 1934. Mr. E. C. Reeder died Aug. 23, 1934.

ORDER OF SERVICES

SUNDAY MORNING, 10:45

Prelude
Call to Worship
Doxology
Invocation
Gloria Patri
Hymn Green Hymnal 57; Red Hymnal 80
Scripture
Anthem—"O Guide Divine" Ferguson
Golconda Presbyterian Choir
Prayer and Choral Response

Welcome Theo. S. McCoy, General Chairman
Offertory
Hymn, Green Hymnal 203; Red Hymnal 159, verses 1-3-4
Sermon—"Sowing and Reaping" Rev. Charles N. Sharpe, Pastor First Presbyterian Church, Carbondale, Ill.
Hymn, Green Hymnal 333, Red Hymnal 304, verses 1-2-4-5
Benediction and Choral Response

SUNDAY AFTERNOON, 2:30

Prelude
Hymn, Green Hymnal 192, Red Hymnal 139, verses 1-5-6-7
Scripture
Prayer
Anthem—"A Song of Thanksgiving" Lighthill
Golconda Presbyterian Choir
Historical Paper—"Early Missionary Spirit of the Golconda Presbyterian Church" ..Theo. S. McCoy
Historical Paper—"Reminiscences of Charter Members of the Women's Missionary Society"
....Mrs. Harrington Clanahan, E. St. Louis, Ill.
Hymn, Green Hymnal 283, verses 1-2-4;
Red Hymnal 533, verses 1-2-6
Historical Paper—"The Hanna Family in the Golconda Church." Mrs. Ella McDonald, Cave-in-Rock, Ill.
Historical Paper—"Memories of Elders With Whom I have Served." Judge D. G. Thompson, Mt. Vernon, Ill.
Anthem—"I Will Lift Up Mine Eyes" Rogers
Golconda Presbyterian Choir
Letters and Messages from Friends of the Church
Hymn, Green Hymnal 269, verses 1-2-3-5;
Red Hymnal 342, verses 1-2-3-5
Benediction

SUNDAY EVENING, 7:00

Prelude—"Centennial Triumphal March," (composed, dedicated and played for the Centennial Celebration of this church by the late Prof. C. S. Morrison) Mrs. L. Kimmel
Hymn, Green Hymnal 52, Red Hymnal 58
Hymn, Green Hymnal 204, Red Hymnal 271
Prayer and Choral Response
Solo—"How Beautiful Upon the Mountain"....Harker
Mr. Harry Hacker, Anna, Ill.
Scripture
Anthem—"The Heart of God" Schuler
Golconda Presbyterian Choir
Announcements
Offertory
Solo—"Fear Not, O Israel" Buck
Mr. Harry Hacker, Anna, Ill.
Sermon—"At the Foot of the Rainbow"
Rev. Robert C. Patterson,
Pastor First Presbyterian Church, Anna, Ill.
Hymn, Green Hymnal 190, Red Hymnal 162
Benediction and Choral Response

THE CHURCH

There's a quiet old church,
In a quaint old town,
At the foot of a hill,
By a river wide,
That holds for my heart fond memories dear
That rise in my mind like a tide
For many a hope has been cradled here,
And many a tear here was dried.
'Twas here—in these hills,
That our forefathers came,
To plant, to till, and to toil,
And wrest from the earth
In spite of its stones,
The wonderful fruit of its soil.
And somehow they learned,
Perhaps from these stones,
That lesson of faith that endures.
For here as they builded
A place for their own
They planted a Church
And found it was home.

Stella Kanady, Ridgway, Ill.

CALENDAR OF OFFICERS

Minister Roy A. Kale
Elders—Phil A. Craig (Clerk of Session), G. R. Wallace (Church Treasurer), Theo. S. McCoy, John W. Crawford, J. H. Walker
Trustees—Sim V. Clanahan, (Chairman of Board), Theo. S. McCoy, G. R. Wallace, John W. Crawford, L. Kimmel, J. H. Walker, John B. Clark
Sunday School—Phil A. Craig Superintendent
J. H. Breneman Assistant-Superintendent
Miss Lois Maynor Secretary
Mrs. Roy A. Kale ... Superintendent Junior Dept.
Christian Endeavor Society—Juniors:
Miss Bessie L. McCoy Adviser
Betty Wallace President
Marjorie Metcalf Vice President
Dorothy Masters Treasurer
Jessie Lee Bean Secretary
Christian Endeavor Society—Seniors:
Roy A. Kale Adviser
Beulah Burton President
Raymond Lamb Vice President
Loretta Metcalf Secretary
Roberta Burton Treasurer
Bertha May Breneman Pianist
Bernard Halter Chairman Lookout Com.
Helen Bonnell Chairman Missionary Com.
Dixie Bean Chairman Home Department
Women's Society—Mrs. H. G. Maynor President
Mrs. G. R. Wallace Secretary-Treasurer
Department of Missions—Mrs. Sim V. Clanahan Chairman
Mrs. Nona Davis Secretary-Treasurer
Department of Coffees—Mrs. J. B. Crist .. Chairman
Men's Club—L. Kimmel President
A. J. Andrews Vice President
Ben E. McCoy Secretary
G. R. Wallace Treasurer

ANNIVERSARY COMMITTEES

General Committee—Theo. S. McCoy, Chairman, Phil

A. Craig, John W. Crawford, G. R. Wallace, J. H. Walker, Roy A. Kale
Decoration Committee—Mrs. W. V. Schrenk, Mrs. Virgil Burgess, Miss Mable H. McCoy
Music Committee—Mrs. L. Kimmel, Mrs. Grover E. Holmes

EARLY MISSIONARY SPIRIT OF THE GOLCONDA PRESBYTERIAN CHURCH

Prepared For and Read at the 115th Anniversary Celebration, Oct. 21, 1934, by Theo. S. McCoy

Golconda Church was founded by Nathan B. Derrow, the missionary in charge of the work in Illinois and Indiana, for the Connecticut Missionary Society.

Golconda Church received practically all of its ministerial service, from December, 1823, to the end of 1845, through Rev. Benjamin F. Spilman, acknowledged to be the greatest Presbyterian Home Missionary the State of Illinois ever had. He founded more than twenty churches in Illinois. During the years 1836 and 1837 he acted as agent of the Western Foreign Missionary Society, of Pittsburgh, and from April 1, 1839, until March 31, 1840, he labored as a Home Missionary, in Illinois, under the General Assembly's Board of Domestic Missions. Judging from the sessional records his service to Golconda church was at rare intervals, although he was a resident of Golconda from 1823 to some time in 1832, when he removed to Shawneetown.

It is not strange that Golconda church, having been founded by a Home Missionary, and preached to for many years by Rev. B. F. Spilman, termed the "apostle of Presbyterianism in Illinois," should show an early interest in missions.

In 1919, while looking over the records and papers belonging to the church, preparatory to obtaining data for our Centennial Celebration, I found an old tattered paper, without date, that was of special interest to me. It was as follows:

"We, the members and friends of the Church of Golconda, being formed into a Missionary Society, do engage to aid the Board of Missions, acting under the General Assembly of the Presbyterian Church in the United States of America, in supplying the destitute with the preaching of the gospel. In doing this we promise to pay annually to the treasurer appointed by the session, the sums annexed to our names on or before the first day of January. The Session shall constitute the officers of this Society.

N. B. Any member will be at liberty to have his or her name stricken out at any time.

Names	Sums	Names	Sums
W. P. Hannah	..... .50	H. L. Alcorn	..... .50
Jane Hannah	..... .50	Wm. Sim	..... 1.00
John R. Glass	..... .50	Francis E. Sim	..... 1.00
James Glass	..... .50	Joseph Glass	..... .50
George H. Hannah	.50	John Hannah	..... .50
David B. Glass	.... .50	James H. Hannah	.. .50
Samuel Smith	..... .50	Josiah M. Hannah	.50
George Hodge	..... 1.00	Thos. Lowth	..... 1.00
Alexander Glass	... .50	C. E. Whitlow	..... .50
Sara W. Hodge	.... .50	Samuel Roper	..... .50
Sarah Ferguson	.... .50		

There is no sessional record with reference to this society. There is nothing to indicate the year it was formed, or how long it lasted. We know that it was before June 8, 1830, because Sarah Ferguson, one of the signers, died on that date.

There are no records of reports of the church prior to the year September, 1828, to September, 1829. The first mention of the payment of a Mission Fund was in the report for the year 1829-1830, when the church made a payment of \$15.50. The amount mentioned on the paper quoted above was \$12.50. I am inclined to believe that the first Missionary Society was formed about 1829-1830. There were thirty-six members of the church at that time.

It might be well to note that eighteen of the twenty-one members of this first Missionary Society, were members of Golconda church, and that three were "friends of the church".

The next report showing a donation of \$8.00 for Domestic Missions was for the year April 1, 1847. And another of \$5.30 for the year 1855-56. At this time the membership was 49.

In 1883 the membership of this church was 83 communicants. At this time this church began to be a liberal contributor to both Foreign and Home Missions, and the church grew and prospered until the peak was reached in 1894, when the membership reached 178. The records would indicate that liberal donations to missions means a live and growing church.

In closing I would like to quote from a letter received by Rev. Kale, from Dr. McAfee, of the Board of Foreign Missions:

"The General Assembly of 1847 took definite action, saying, that the Presbyterian Church is a missionary society and that every member in becoming a member of the church becomes a member of that society. This is not at all a formal membership, of course, but it puts the matter of missions at the very foundation of the church. . . . We would like to have both men and women consider that their duties as Presbyterian Christians involve missionary interest."

REMINISCENCES OF CHARTER MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY AND THE HODGE FAMILY IN THE GOLCONDA CHURCH

Prepared by Mrs. Harrington Clanahan, East St. Louis,
to be Read at the Celebration of the
115th Anniversary of the Church

We find that early the members of our church were interested in missions, and organized a society, the officers of which were members of the session, and with a membership of twenty-one names. They pledged \$12.50 annually. This seems a small amount, but if we remember the time and circumstances of that age, they were doing well. Long since this society had discontinued, and on July 28, 1882, Miss Rankin, who was a retired mission worker in the field in Mexico, came to Golconda, and a missionary society was organized in Mrs. James A. Rose's home, (now the home of Rue H. Williamson). The charter members were Mrs. R. C. Galbraith, wife of our minister at that

time, Mrs. James A. Rose, Mrs. Thomas W. McCoy, Mrs. Charles R. McCoy, Mrs. Henry W. McCoy and Mrs. Harrington Clanahan. Mrs. Galbraith was made president, Mrs. Rose, treasurer, serving four years, Mrs. Clanahan, secretary. When Mrs. Galbraith moved to Centralia, Mrs. Rose was made president and Mrs. Henry W. McCoy was made treasurer, and served thirty-four years, until her death. She was a most efficient, enthusiastic treasurer.

The charter members all filled the president's office, except Mrs. Thomas W. McCoy, who was our musical leader and also our member who was looking for and finding ways to add to our treasury, and Mrs. Henry W. McCoy, who was our much loved treasurer, always ready to help in any way to add to the amount needed for missions.

Many other names were added to the little original group, and it is very interesting to think of the many ways we worked that we might help the mission cause.

Before Mrs. Galbraith moved away she organized a Junior group. After she went they met with Mrs. Clanahan. Mrs. Charles R. McCoy organized an intermediate group that met in her home.

Mrs. Henry W. McCoy organized the Christian Endeavor Society. It met in her home for years, and then moved to the church.

The Missionary Society met in the different homes, but finally met in the church the second Thursday of each month.

This small beginning grew and many names were added to the charter members, all of whom have answered the roll call except Mrs. Clanahan.

We can never know of the many lives that have been made happier by the work of this society of women, who heard the call "Go work in my vineyard". Many have answered the call "come home", and we can only say with the sacred writer:

"Write blessed are the dead who die in the Lord and their works do follow them".

In closing let me quote this thought. I do not know the author:

"They never quite leave us,
Our friends who have passed
Thro the shadows of death
To the sunlight above.
A thousand sweet memories,
Are holding them fast
To the places they blessed
With their presence and love."

THE HODGE FAMILY IN GOLCONDA CHURCH

Dear Theo, Chairman of the Committee, you ask a few items of the Hodge family in connection with the Presbyterian church of Golconda.

When the church was organized, 1819, I think my grandfather, George Hodge and family were charter members, and he was one of the first, or early, elders. He served as elder till his death, June 15, 1860. He was of Scotch-Irish ancestors, who came from England. His name, and his sister Sara's were on the list of the first missionary society.

At my grandfather's death my father, William S. Hodge, was made elder and served till he was called to his reward, January 8, 1886. After father's death my brother, John H. Hodge was made elder, serving

till death took him, June 7, 1902. Thus almost a century of continual service as elder.

So many members of the Golconda Presbyterian Church lived out west of Golconda, in the neighborhood known now as Hodgeville, that the pastors of the church came out twice a month to preach at the chapel, and their home was at my grandfather's while he lived, and at his death, this duty and pleasure came to my father.

Many happy memories come of the different ministers entertained in that home. Good old-fashioned hospitality has its blessings, as well as much work. We children were glad to see the ministers even tho they examined us on our catechism.

Those were days we love to remember.

"And their children shall rise up and call them blessed."

THE HANNA FAMILY IN THE GOLCONDA CHURCH

By Mrs. Ella McDonald, Cave-in-Rock, Ill.

Read at the 115th Anniversary Celebration
October 21, 1934

Some time ago I received a letter from our honored Chairman, Mr. Theo. S. McCoy, telling me of the intention of the session to have an annual celebration of the organization of the Golconda Presbyterian church, and asking me to write a history of the Hanna family, of which I am proud to be a member.

It gives me pleasure to do this, as one of the dearest memories of my life is the memory of the association we had from my earliest childhood with the dear old church, and I always considered my parents and grandparents with others of the old time members, as of the "salt of the earth".

We are told that when one plans to train a child, he should begin with his grandparents, so in writing an account of the Hannas in connection with the church, I feel that I must go farther back in time, than to the charter members of the church.

About the year 1730, a man named Hanna came from Edinburgh, Scotland, and located in Lancaster County, Pennsylvania. He was from a community composed of Scotch Presbyterians, who had very troublesome times with the Papists, an account of which makes very interesting reading. They emigrated to America to secure religious freedom. This man was a ruling elder in the Presbyterian church.

His son, William, was born as the family crossed the ocean. The family was intensely loyal to the patriotic cause, and William was killed at the battle of King's Mountain in the Revolutionary War.

One of the sons of William, John, when a young man, removed to North Carolina, then after a few years to middle Tennessee, then in the autumn of 1818 to Illinois, reaching Golconda at sunrise, January 2, 1819.

He and his sons entered 1480 acres of public lands about four miles west of Golconda, and there made their homes, helping to build up the community, which was well-known for its devotion to church, school, patriotism and every thing which stands for good.

This John Hanna and his wife, who was Margaret Hamilton, their son, George Hamilton Hanna,

who was my grandfather, their son, William Preston Hanna, and his wife Jane, and a third son James Harvey and his wife, Elizabeth, were seven of the sixteen charter members of this church.

Francis Glass and his wife, Agnes, and David B. Glass, also charter members, were closely related to the Hanna family. Francis Glass and his wife were my great-great-grandparents.

In October, after their arrival in Illinois, this church was organized. In March 1820 John Hanna was elected and ordained as ruling elder of the church, which office he filled until his death in 1834.

His son, John Calvin, married Lucy Spilman, the sister of Rev. B. F. Spilman, who served this church for many years as pastor.

The descendants of John and Margaret Hanna have, many of them, as they moved to other localities, united with other churches, but the family of George H. Hanna remained with the church here.

His oldest son, John Calvin Hanna, was a Presbyterian minister and died while in the work at Normal, Illinois. His son, who is also John Calvin Hanna, is a member of the Presbyterian Church of Springfield, Illinois, of which our former members, Mr. and Mrs. James A. Rose, were members until their death.

George H. Hanna became the actual clerk of the session from the death of Joshua Scott, the first clerk, in 1825, until 1860, when his son, J. E. Y. Hanna, succeeded him.

In June, 1847, George H. Hanna was ordained deacon, and discharged the duties of that office until his death in December, 1868, at eighty-one years of age.

J. E. Y. Hanna, son of George H. Hanna, retained the office of ruling elder from 1860 until 1892, when he removed from the bounds of the organization, but he retained his membership in this church until his death in February, 1909, at the age of eighty-seven.

Although not in attendance here in his later years, his love, his interest and his prayers were always with the church here. I find among my treasures a greeting which he sent to me to read on Rally Day, September 30, 1900. It was taken from Colossians II: 5, 6 and 7, and reads as follows:

To the Church in Golconda:

"For though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in Him. Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

He always felt a confidence that the church would go forward in the work which had been established by its pioneers.

Another of the family of George H. Hanna, who maintained her membership during her life time was his daughter, Agnes Sabina Crawford, who passed away July 19, 1930, ending a membership of nearly eighty-three years. I remember her as one of my most faithful Sunday School teachers in my girlhood.

Her son, John W. Crawford, who is now a ruling elder, is the only living descendant of the Hanna family, whose membership remains with the mother church.

Other sons of George H., Francis Knox and Robert Milton retained their membership during their life time.

There are others who have had to transfer their membership to other churches, whose love and interest are still here, and whose desire and prayer for the church is that it may continue to stand and perpetuate the principles for which our forefathers stood as long as time shall last.

Among these are myself and my two daughters, Katheryne McDonald and Maude Kerr who were members of this church until quite recent years, and Katheryne Eleanor Kerr, whose name when a child, was on the cradle roll of this church. She is in the seventh generation in the line of Francis and Agnes Glass, and in the sixth from John and Margaret Hanna.

I have a little poem in regard to the building of this church home which I think is quite appropriate as a part of this paper. It was written by Stella Kanady, who is a daughter of Mary J. Kanady, who is a daughter of J. E. Y. Hanna.

"There's a little old church
In a little old town
At the foot of a hill
By a river wide
That holds in my heart fond memories dear
That rise in my mind like a tide;
For many a hope has been buried here
And many a tear here has been dried,
'Twas here in these hills
That our forefathers came
To plant and to till and to toil,
And wrest from the earth,
In spite of these stones,
The wonderful fruit of its soil.
And, somehow, they learned —
Perhaps from these stones —
That lesson of Faith that endures,
For as they builded a place for their own,
They "planted" a church
And call it — "Our Home".

MEMORIES OF ELDERS WITH WHOM I HAVE SERVED

By Judge D. G. Thompson, Mt. Vernon, Illinois

Dear Friends: It is a pleasant task assigned to me, to give a brief sketch of the personnel and service of the Eldership of the church within my personal knowledge, and in doing so, it seems quite appropriate to mention the various pastors during the same period, as the pastor is part of the session.

The elders in office when Dr. R. C. Galbraith came to the church as supply and pastor were Dr. J. V. Schuchardt and Bro. J. E. Y. Hanna. Dr. Schuchardt, after years of consecrated service, finished his work and passed to his reward June 25, 1882, leaving a memory of faithful and efficient service.

Elder J. E. Y. Hanna, ordained as ruling elder, October 21, 1860, and called to be clerk of the session February 3, 1861, continued this service during the entire pastorate of Dr. Galbraith, resigning the clerkship in October, 1892. Bro. Hanna was a "strong pillar of the church" and was ever a zealous exponent and interpreter of the constitution of the church

and of its doctrines and practice. It is due Elder Hanna to say that under all circumstances and vicissitudes and experiences in his church life, he ever was faithful to "study the peace, unity and purity of the church" as enjoined in the ordination vow which is taken by all elders.

After long years of service as Elder and Clerk of the session, marked by singular fidelity and zeal here, his later years were passed with his daughter in Ridgway, Illinois, where he fell asleep and went home, thus ending a consecrated and patriotic life.

James A. Rose and Charles R. McCoy were elected elders November 13, 1881.

Elder Rose brought to this service that degree of ability, integrity and faithfulness which characterized his life as a patriotic citizen and leader in the affairs of the church and state, and particularly in the educational life of the city and county of his nativity. He succeeded Elder Hanna as clerk of the session. His devotion to the church life in the capacity as Sunday School Superintendent and leader in the work generally made its impress upon all coming within the circle of its influence; though in the evolution of his official life he removed to the State Capitol at Springfield as efficient Secretary of the State, he retained his interest in the church and continued his support of its work.

Elder Rose was finally discharged from its service when he "passed over" May 29, 1912, loved and mourned by all.

Elder Charles R. McCoy was always regular and constant in attendance at sessional meetings as well as of the church and Sunday School. As leader of singing in the choir and Sunday School, he was inspiring and effective and we recall his splendid work in the song service. The great divine Theodore Cuyler, said: "The best days of the church have always been the singing days," and we recall that the best services of this church were always the singing services led by Elder Charles R. McCoy.

His services as Elder began in 1881 and ended here when he was dismissed to the church at St. Joseph, Mo., Sept. 1898; thus the church lost a most faithful servant and song leader. Later, after some years of ill health, he returned to Golconda, where he "passed over the river" loved and mourned by the church and friends of former days.

William H. Boicourt was elected Elder on April 19, 1885, and served as a faithful and efficient member of the session till ill health laid him aside; and he patiently waited the summons to enter the church triumphant, so he went to his reward, faithful to the end, May 29, 1898.

John H. Hodge was ordained Elder in November, 1886, and served as a consecrated and devout Elder until disease laid its heavy hand on him, and after lingering many weeks, passed on to his reward sincerely loved and mourned by family and friends. He had been a most worthy and diligent servant in the Masters cause.

Judge George A. Crow became an Elder in December, 1890, and served efficiently and devotedly as such until he removed to East St. Louis, Ill., in 1893, where he later attained distinction as lawyer and Circuit Judge. While serving as Elder, he was studious to observe the tenets and ordinances of the

church, and was greatly missed when he was gone.

Rev. Hugh B. Douglas, a consecrated minister, served this church as supply and pastor from May 11, 1893, till March, 1895. He was beloved for his zealous work in the Master's cause.

I must not neglect to say that Dr. J. H. Stevenson, one of the most Godly and successful pastors of the church, succeeded Rev. Douglas and was at once recognized as a superior preacher and loving pastor, and his life was deeply saddened by the loss of his devoted daughter, Mary.

Judge William P. Sloan and Judge D. G. Thompson were elected Ruling Elders, November, 1896.

Judge Sloan served until September 1901, when he and his wife were dismissed to St. Louis, Mo. Elder W. P. Sloan was named clerk of the session to succeed Elder Rose and Judge D. G. Thompson succeeded Judge Sloan as clerk of the session and served some years as such.

Judge Thompson served as such elder until his removal to Mt. Vernon, Ill., in 1909, but was not dismissed until a year or two later.

At a congregational meeting January 25, 1899, William A. Sim and Phil A. Craig and Thomas W. McCoy were elected Elders. McCoy declined to act. Brothers Craig and Sim were ordained. Craig was ordained February 5th and Sim March 19th, 1899. Elder Sim, after years of consecrated service passed to his reward, greatly missed from the church and people in general.

Elder Phil A. Craig, upon his ordination, became a studious, faithful and consecrated member of its session, and at all times ready to uphold the pastor's hand; and together with other members of the session was always careful to study the "peace, unity and purity" of the church, and to advance the cause for which the church stands, and I am pleased to say from my best information, that Bro. Craig maintains the same standard of service.

The records show that Bro. J. W. L. Kerr for a time was a worthy member of the church and was called to the Eldership in 1907. This, however, was the year after the writer had removed out of bounds.

Rev. T. M. Gossard came to the church as supply November 15, 1903, and resigned January, 1908, a consecrated and zealous pastor and preacher. After leaving this church, he removed to California, where he and his good wife have since passed on.

One most lasting service Dr. Galbraith rendered in this church April 2, 1882, was when he spoke the word which started my wife and me on our married journey, which has been going steadily more than fifty-two years and the end is not yet.

I speak the truth in saying that in all the years of my session work here that the session of this church was ever inspired by a desire to observe the teachings of its ordinances and to be watchful of the peace and welfare of the church, with the result that divisions and bickerings found no place in our work.

In closing this poor tribute to the Eldership of this church, may I say that whether I linger long or go hence soon, I shall ever cherish an abiding affection for the old church. Goodbye and God bless you all.

CELEBRATION OF CHURCH'S 115TH ANNIVERSARY

The one hundred fifteenth anniversary of the Presbyterian church of Golconda, which occurs on October 24, 1934, was celebrated at the church, last Sunday, by morning, afternoon and evening sessions.

The session Sunday morning, at 10:45, was the regular worship service of the church. Rev. Roy A. Kale went to Carbondale for the morning service there, in order that Rev. Charles N. Sharpe, of the First Presbyterian church there might come to Golconda and deliver the anniversary message. His sermon was entitled "Sowing and Reaping" and it was a wonderfully interesting and inspiring address. The local congregation is greatly indebted to him for taking part in this celebration. As indicative of the love and respect the Carbondale people have for him, the following Carbondale people attended the morning service: Mr. and Mrs. R. A. Stanley and son; Mr. and Mrs. A. D. Brubaker, Mr. and Mrs. Roy B. Thomas, Mrs. Melissa Hodge, Miss Mary Steagall, Miss Zimmer and Miss May Hawkins. The last three are connected with the Southern Illinois Normal University, and Miss Hawkins will be remembered as a teacher in the Golconda schools some years ago.

Among others who attended the morning service were Mr. and Mrs. W. P. Bunn, of Metropolis, Mr. and Mrs. John W. Crawford, Brownfield, Mrs. John W. Browning and Mrs. Persus Scott, of Harrisburg, Mr. Robert H. Clanahan, Farm Adviser of White county, Mrs. Ella McDonald, Miss Katherine McDonald, Mrs. C. C. Kerr and Miss Katharine Kerr, all of Cave-in-Rock, Ill.

Others who attended in the afternoon and evening were Mr. and Mrs. Fred McCandless and granddaughter, of Paducah, Ky., Mrs. Carrie Trovillion, Miss Mary Trovillion, Mr. and Mrs. Hal Trovillion, Mr. and Mrs. Paul Trovillion and son, Mrs. Elva Irwin and daughter, all of Brownfield, Mrs. W. K. Owens, of Mt. Vernon, Ill., Mr. Harry Hacker, Mrs. A. T. Ayers, and Rev. and Mrs. R. C. Patterson, of Anna, Ill.

The afternoon service was purely a historical program. Theo. S. McCoy presented a paper on "Early Missionary Spirit of the Golconda Presbyterian Church." He showed that a missionary society was formed in this church as early as 1829 or 1830.

The second paper was written by Mrs. Harrington Clanahan on "Reminiscences of Charter Members of the Women's Missionary Society," and it was presented by Mrs. Sim V. Clanahan, present president of the Missionary Society. She also presented a short paper on "The Hodge Family in Golconda Church," prepared by Mrs. Harrington Clanahan, who is the only living member of the six charter members of the Missionary Society, founded July 28, 1892. George Hodge, one of the original organization members of this church, was represented at all sessions of this celebration by Robert H. Clanahan, of Carmi, Illinois, a direct descendant in the fourth generation.

The next paper presented was "The Hanna Family in the Golconda Church." This was written and presented by Mrs. Ella McDonald, of Cave-in-Rock, a descendant of John Hanna, in the fourth generation, and her daughters, Miss Katharine McDonald and Mrs. C. C. Kerr accompanied her and represent the fifth generation, and the granddaughter,

Miss Katharine Kerr, representing the sixth generation of the original charter member, John Hanna. Elder John W. Crawford also represents the fourth generation of John Hanna, and he was mentioned in this paper as the only direct descendant of this line who still retains his membership in the Golconda church.

The last historical paper was "Memories of Elders With Whom I Have Served," by Judge D. G. Thompson, of Mt. Vernon, Ill. This paper was read by Robert H. Clanahan.

Letters and messages from friends of the church were presented by Theo. S. McCoy, general chairman of the anniversary committee, who had received them. The following sent messages of congratulations and good will: Charles S. Boicourt, Harrisburg, a former elder of this church; Miss Della Clanahan, Louisville, Ky.; Mrs. Harrington Clanahan, East St. Louis, Ill.; Rev. Robert Boshen, Phillip, So. Dakota; Miss Isabelle Ward, Clarksville, Arkansas, formerly a teacher in Golconda school; Miss Pearl Walker, soloist for Second Presbyterian church of St. Louis, and Instructor in Lindenwood College, St. Charles, Mo.; Ralph Trovillion, St. Louis, Mo.; Robert A. Trovillion, Chicago; Hon. D. G. Thompson, Mt. Vernon, Ill.; Mrs. Alice Kimball Steele, 168 N. E. 25th Street, Miami, Florida; Mr. and Mrs. George Schnierle and Mrs. R. W. Joyner, of Titusville, Florida; George H. Robinson, Moberly, Mo.; Mrs. Annie Parks, Cincinnati, Ohio; J. Walter McCoy, Ashland, Oregon; T. W. McCoy, Vicksburg, Miss.; Mrs. Mary J. Kanady and Miss Stella Kanady, Ridgway, Ill.; John Calvin Hanna, Supervisor of High Schools, Springfield, Ill.; Rev. J. T. Hood, Pastor Presbyterian church, Cairo, Ill.; D. Cleland, Clerk of the Session, Murphysboro, Ill.; Rev. Herbert J. Bryce, pastor Presbyterian church, Marquette, Mich.; Rev. H. Z. McKay, pastor Presbyterian church, Ridgway, Ill.; Rev. John T. Thomas, pastor First Presbyterian church, Springfield, Ill.; Miss Louise Richardson, Jacksonville, Florida; and Mrs. Tillie Schoembs Johnson, Cairo, Ill. These messages were greatly appreciated by the many friends of the church, who had returned for this wonderful celebration.

The closing service of the day was at 7:00 p. m. and in many ways was the best of the day. In the first place it was better attended. Then Rev. Robert C. Patterson, pastor of the Presbyterian church at Anna, Ill., delivered one of the best and most impressive sermons ever delivered in this old historic church. He has a lot of friends in the Golconda church and he has placed them under renewed obligations to him. He never refuses to help us out in an hour of need and he always delivers one hundred per cent. In addition, he brought with him Mrs. Patterson, whom this congregation was glad to greet. He also brought with him Mr. Harry Hacker, a wonderful soloist, with whom everyone was delighted, and also brought with him that charming little lady, and fine musician, Mrs. A. T. Ayers. Golconda church appreciates the help of all the Anna people in making the closing session of a great day the very best of all.

The music for all the sessions was furnished by the Golconda Presbyterian choir consisting of Mrs. Roy A. Kale, Misses Dixie and Virginia Bean, Mr. and Mrs. Hartwell, Miriam Katharine Kimmel, Roberta Burton, L. Kimmel, Lewis Buchanan, Mrs. Sim V.

Clanahan, Louise Salzmann, Mrs. A. J. Andrews, Mrs. Grover E. Holmes, Miss Mable H. McCoy, and Mrs. L. Kimmel, organist. The choir never rendered better service and never sang better than they did on this occasion. The solo work was done by Mrs. Grover E. Holmes, whose voice was exceedingly pleasing. The writer, along with a lot of others, always enjoys her singing.

The decoration of the church was very beautiful and the committee, consisting of Mrs. W. V. Schrenk, Mrs. Virgil Burgess and Miss Mable McCoy, are to be congratulated on the fine work they did.

Mrs. L. Kimmel and Mrs. Grover E. Holmes served as the committee on music, and the result of their work was very gratifying to all.

The general committee wishes to thank Mrs. Spann, Mrs. Eleanor Rottmann, Miss Mable H. McCoy, Mrs. Amelia Jenkins, Mrs. Ben Schnierle, Mrs. Sim V. Clanahan, Mrs. Sharon White, Miss Lucy Randolph, Mrs. N. L. McClure, and Mrs. James H. Walker for the plants, flowers and vases so kindly furnished to decorate the church. Jack and Bill Walker and Bernard Halter assisted in the decoration by gathering the autumn leaves.

The ushering at all sessions was done by Jack Walker and Bernard Halter.

Two items were featured on the program this year. The first was entitled "In Memoriam" and purported to give the death of all members, former members, and members of this congregation during the past year.

The second item was the following poem, written by Miss Stella Kanady, of Ridgway, Illinois, a representative of John Hanna, an organization member, of the fifth generation, and who was inspired by something said in the sermon of Dr. John T. Thomas, delivered at the celebration last year:

There's a quiet old church,
In a quaint old town,
At the foot of a hill,
By a river wide,
That holds for my heart fond memories dear,
That rise in my mind like a tide
For many a hope has been cradled here,
And many a tear here was dried,
'Twas here in these hills
That our forefathers came
To plant, to till and to toil,
And somehow they learned,
Perhaps from these stones,
That lesson of faith that endures,
For here as they builded
A place for their own,
They planted a church,
And found it was home.

—Herald-Enterprise, October 25, 1934.



GUILD NAMED FOR BELOVED S. S. TEACHER

WELL MERITED HONOR FOR MRS. KATE R. TRO- VILLION, DECEASED

The Kate R. Trovillion Guild, of the Presbyterian church, in Golconda, was recently organized with a membership consisting of about twenty-five of the younger ladies of the church, many of them were members of the Count-on-Me class, a class organized and taught by Mrs. Trovillion for many years. During her life-time the Count-on-Me class was one of the most active organizations of the church.

The officers of the Kate R. Trovillion Guild are Helen Young Walker, president; Josephine Crist, first vice-president; Anna Bauer, second vice-president; Bertha S. McCoy, secretary and Harriet Spann Wallace, treasurer.

The new organization meets the third Monday of each month at 7:30 p. m. This is a most active organization and will welcome new members.

An effort is being made to reorganize the Count-on-Me class in the Sunday School, under the leadership of Mrs. L. Kimmel, and if this is done it will be an organization that will do much good for the Sunday School and church.

The Kate R. Trovillion Guild was named in memory of one of the highest type of Christian characters ever produced in Golconda. Mrs. Trovillion was not only a consistent Christian, but she was a high type of citizen and was intensely interested in the development of the young people of the community. She was one of greatest teachers ever developed in Pope county. Many years ago, while a teacher in the Golconda school, she was the pioneer in introducing a class of home economics in the school. If the new Guild displays the energy, the Christian spirit and high citizenship of the person in whose honor it was named it will be an institution that will be worthy of great community interest.—Herald-Enterprise, March 14, 1935.

EASTER SERVICES AND CANTATA

Easter, the most joyful holiday on the Christian calendar, was fittingly commemorated by the Presbyterian church in all the services of the day, the first of which was a dawn service in Raum's Park. About forty or fifty Methodists and Presbyterians were gathered there at 5:00 to worship together and tell again the story of our Lord's resurrection, as the sun first peeped over the distant Kentucky hills. A number of young people participated in the program and Rev. J. T. Bryant made an inspiring and very beautiful, though brief, address.

Morning worship, the theme of which was "Post-Easter Christians," was well attended and much enjoyed by those who were privileged to hear Rev. Kale.

The climax of the day, however, was a cantata, "Victory Divine," by J. Christopher Marks. The Easter story was recounted in an unforgettable manner by both words and music, being divided into three parts—"In the Garden," "The Earthquake" and "At the Tomb." The church choir did splendid work with this exceptionally good piece of music and is to be congratulated on its interpretation of the theme.

This body of musicians is composed of the following: Pianist and director, Mrs. L. Kimmel; sopranos, Mrs. A. J. Andrews, Miss Virginia Bean, Miss Bertha May Breneman, Mrs. R. D. Hartwell, Mrs. Roy A. Kale, Miss Mable McCoy, Mrs. G. R. Wallace; altos, Miss Dixie Bean, Mrs. Sim V. Clanahan, Miss Miriam Kathryn Kimmel; tenors, Mr. R. D. Hartwell, Mr. Chester Platt; basses, Mr. Lewis Buchanan, Rev. Roy A. Kale, Mr. L. Kimmel.

A delightful surprise came in the evening with the introduction of Mr. Robert H. Ledbetter, student in college in Evansville, Ind., who was visiting in Elizabethtown for his Easter vacation. He very graciously consented to render a group of solos at the evening service. Mr. Ledbetter sang two numbers in as fine a tenor voice as one could wish to hear. The full, rich tones were clear and sweet, the glorious music filling the church and being wafted by the evening breeze to eager ears along the street.

Mr. Ledbetter is a nephew of Mrs. L. D. Dusch, of the Wye. He was accompanied by his parents, Mr. and Mrs. Robin Ledbetter, of Evansville, Ind., and Miss Ruby Riggs, of Elizabethtown, who played the piano for the soloist.—Herald-Enterprise Apr. 25, 1935.

CELEBRATION OF 116TH ANNIVERSARY

CHURCH BULLETIN

ONE HUNDRED SIXTEENTH ANNIVERSARY
FIRST PRESBYTERIAN CHURCH
GOLCONDA, ILLINOIS
OCTOBER 27TH, 1935

GOLCONDA PRESBYTERIAN CHURCH
was organized October 24, 1819, by Nathan B. Derrow,
Missionary of Connecticut, with the following
membership:

James E. Willis, David B. Glass, Margaret Hanna, Eliza Willis, Francis Glass, George H. Hanna, Joshua Scott, Agnes Glass, William P. Hanna, Jane Scott, George Hodge, Jane Hanna, Sarah Ferguson, John Hanna, James H. Hanna, Elizabeth Hanna.

IN MEMORIAM

Since last October the following members and former members of the church, and members of the congregation of the Golconda Presbyterian Church, have passed away. We sincerely mourn their departure. James Rogers Pogue, born February 1, 1933, died

February 6, 1935. Miss Minnie Gilbert, admitted to membership August 6, 1884, died March 30, 1935. Mrs. Grover E. Holmes, admitted July 28, 1932, died April 10, 1935. Mrs. M. E. Spann, never placed her membership here, but worked faithfully many years, died May 5, 1935. Mrs. Elizabeth White, admitted April 1, 1894, died July 15, 1935. Miss Pearl Boicourt, admitted August 23, 1903, died October 22, 1935.

ORDER OF SERVICES
MORNING WORSHIP, 10:45

Prelude.
Call to Worship.
Doxology.
Invocation and Lord's Prayer.
Gloria Patri.
Psalter .. Green Hymnal Sel. 51, Red Hymnal Sel. 56
Hymn Green Hymnal 57, Red Hymnal 80
Scripture Lesson Isaiah 6:1-8
Duet—"Still, Still with Thee" Fearis
Mr. Frank Thompson and Mr. J. R. Thomas, Mt.
Vernon.
Pastoral Prayer and Choral Response.
Welcome — Mr. Theo. S. McCoy, General Chairman
Offertory.
Anthem—"Oh, Sing to the Lord" Baines
Golconda Presbyterian Choir
Sermon—"Three Sights Worth Seeing"—Rev. Irving A
West, Pastor First Presbyterian Church, Harris-
burg, Ill.
Hymn, Green Hymnal 333, Red Hymnal 304, vers.
1, 2, 4, 5.
Benediction and Choral Response.

SUNDAY AFTERNOON, 2:30

Prelude.
Hymn, Green Hymnal 192, Red Hymnal 139, vers.
1, 5, 6, 7.
Invocation.
Duet—"Remember Now Thy Creator"—Carrie B. Adams
Mr. Frank Thompson and Mr. J. R. Thomas
Letters and Messages from Friends of the Church.
Hymn, Green Hymnal 343, Red Hymnal 425, vers.
1, 2, 3, 6.
Historical Paper—"The Christian Endeavor from the
Beginning" By Henry C. McCoy
Anthem—"Praise Ye the Lord" Wilson
Golconda Presbyterian Choir
One-Act Play—"A Dream of Youth" Elliott Field
Seniors and Young People of the Church.
Hymn Green Hymnal 198, Red Hymnal 154
Benediction.

EVENING WORSHIP, 7:00

Prelude—"Centennial Triumphal March," (composed,
dedicated and played for the Centennial Celebra-
tion of this church by the late Prof. C. S. Morris-
son) Mrs. L. Kimmel
Hymn Green Hymnal 52, Red Hymnal 58
Anthem—"The Lord Is My Light" Wilson
Golconda Presbyterian Choir
Hymn Green Hymnal 204, Red Hymnal 271
Prayer and Choral Response.
Scripture Lesson.

Duet—"The Lord Is My Shepherd" Henry Smart
Mr. Frank Thompson and Mr. J. R. Thomas, Mt.
Vernon.
Announcements.
Offering.
Hymn Green Hymnals 283, verses 1 & 2,
Red Hymnal 533, verses 1 & 2
Sermon—"The Ancient Landmarks," — Rev. R. B.
Guthrie, Pastor First Presbyterian Church, Mt.
Vernon, Ill.
Hymn Green Hymnal 190, Red Hymnal 162
Benediction and Choral Response.

THE CHOIR

Director Miss Helen Bujdoso
Organist Mrs. L. Kimmel
Assistant Organist Miss Marguerite Bean
Pianist Miss Miriam Kathryn Kimmel
Sopranos: Misses Helen Bujdoso, Mable McCoy, Mary
Louise Salzmann, Donna Maynor, Florence Bauer,
Mildred Barger, Mrs. Anna Bauer.
Altos: Mrs. Sim V. Clanahan, Misses Dixie Bean, De-
vern Hamilton, Martha Hamilton.
Tenors: Dwan Fritch, Chester Platt, Paul Langston,
Jr., Billy Joe Rottmann.
Basses: L. Kimmel, Billy Kimmel, L. L. Hamilton, Roy
A. Kale.

CAST FOR THE PLAY "A DREAM OF YOUTH"

Directed by Mrs. Roy A. Kale.
Mary Cornelia Trimble, Beulah Burton, Roberta
Burton, Loretta Metcalf, Helen Walker, Delma Weekly,
Harry Maynor, Billy Wallace, Leroy Bauer, John Lynn
Clark, Guy Hillis Boos, Jack Walker.

ANNIVERSARY COMMITTEES

General Committee—Theo. S. McCoy (Chairman),
Phil A. Craig, J. W. Crawford, G. R. Wallace, J. H.
Walker, Roy A. Kale.
Decoration Committee—Mrs. W. V. Schrenk, Miss
Mable McCoy, Mrs. H. G. Maynor.
Music Committee—Mrs. L. Kimmel, Miss Helen Buj-
doso.

CALENDAR OF OFFICERS

Minister Roy A. Kale
Elders—Phil A. Craig (Clerk of Session), G. R. Wall-
ace (Church Treasurer), Theo. S. McCoy, J. W.
Crawford, J. H. Walker.
Trustees—Sim V. Clanahan (Chairman of Board),
Theo. S. McCoy, G. R. Wallace, J. W. Crawford,
L. Kimmel, J. H. Walker, John B. Clark.
Sunday School—Phil A. Craig Superintendent
Raymond Lamb Assistant Superintendent
G. R. Wallace Secretary
Mrs. Roy A. Kale .. Superintendent Junior Dept.
L. Kestner Chorister
Teachers of Seniors and Adults—L. Kimmel, Mrs. L.
Kimmel (also pianist), Mrs. Sim V. Clanahan,
Roy A. Kale, Raymond Lamb.
Teachers of Beginners, Primaries and Juniors—Miss
Mable McCoy (also pianist), Miss Dixie Bean, Miss
Beulah Burton, Miss Marguerite Bean.
Christian Endeavor Societies—Primary Society:
Mrs. Roy A. Kale Temporary Adviser
Alice Ann Walker President
Ruth Platt Vice President

Marietta Hamilton	Secretary
Shirley Lanthrum	Treasurer
Junior Society:	
Mrs. Roy A. Kale	Adviser
Evelyn Houle	President
Anna Mae Atkinson	Secretary
Junior Platt	Treasurer
Senior Society:	
Rev. Roy A. Kale	Adviser
Dixie Bean	President
Roberta Burton	Vice President
Loretta Metcalf	Secretary-Treasurer
Young People's Society:	
Beulah Burton	President
Marguerite Bean	Vice President
Lewis Layman	Secretary-Treasurer
Ladies' Auxiliary—Mrs. H. G. Maynor	
Mrs. G. R. Wallace	Treasurer
Mrs. Ben Schnierle	Chairman of Coffees
Missionary Society—Mrs. Sim V. Clanahan .	
Kate R. Trovillion Guild—Mrs. Will A. Walker .	Pres.
Miss Josephine Crist and Mrs. Stanley Bauer,	Vice-Presidents
Mrs. Henry McCoy	Secretary
Mrs. G. R. Wallace	Treasurer
Philia Club—S. J. Scott	
Virgil Bingman	Vice President
Virginia Wade	Secretary

THE CHRISTIAN ENDEAVOR SOCIETY

Read By Henry C. McCoy

The Christian Endeavor Society of the Presbyterian Church of Goleonda, Illinois, was organized by Mrs. H. W. McCoy, in the parlor of her home, in March, 1888.

The organization members were Jessie and Nellie Rose, Myrtle and Luey Clanahan, Grace Ready, Harry Wetherbee, Walter P. Bunn, Effie McCoy, Charles A. McCoy, George H. McCoy, J. Walter McCoy, Bessie L. McCoy, Bertie E. McCoy, Mable H. McCoy, Daisy V. McCoy and Theo. S. McCoy.

Of those present and taking part in the organization, only the leader, Mrs. H. W. McCoy, and two members, Grace Ready and Jessie Rose, have gone to their final reward.

Of the remaining organization members, eight live in Illinois, one each in the States of Kentucky, Missouri, Kansas, Florida, Oregon and Mississippi. All the survivors of the foundation members of this society are honored and respected citizens of the communities in which they reside.

The meetings of the Society were first held at the residence of Dr. and Mrs. H. W. McCoy, but the interest in the society, and its membership, grew to such an extent that in the spring of 1892 it became necessary to hold the meetings in the pastor's study, at the church. Later another change was made to the infant class room, and as the interest and membership still continued to increase it finally became necessary to move into the Sabbath School room.

From its foundation, in 1888, Mrs. H. W. McCoy was its president and leader until 1903, at which time she retired as an officer, but continued active as a member of the society. During the period of her leadership more than fifty members of the society be-

came members of the Presbyterian Church. The extent of her influence on the youth of this community can never be measured. One of the former members of this society has stated "Whatever good there is in me came because of the influence of Mrs. H. W. McCoy through the Christian Endeavor Society, and of Mrs. C. R. McCoy, as my Sunday School teacher." Truly a great tribute to both of these worthy women.

Under the leadership of Mrs. McCoy the society became one of the most active agencies of the church, contributing regularly to the support of the church and to Home and Foreign Missions. In July, 1889, the society contributed \$1.00 to the relief of the terrible Johnstown flood disaster.

In February of each year a Christian Endeavor Day was held with a public meeting and a suitable program. In February, 1891, at such a meeting, they collected \$3.60, to be equally divided between Home and Foreign Missions.

Each active member of the society signed the following pledge: "Trusting in the Lord Jesus for strength, I promise that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour, and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an active member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society I will if possible, send at least a verse of scripture to be read in response to my name at the roll call."

At each meeting it was expected that each member respond to the roll call with a verse. Even the little children responded, parrot like, repeating the verse given by some elder member of their family. Sentence prayers were also expected from all members. Perhaps the strict adherence to this rule accounts for the wonderful work this organization has done.

The society very early established the precedence of contributing regularly to Home Missions, Foreign Missions and to Freedmen. Each year, at Christmas, a box was sent either to Freedmen or to Alaska.

Several National meetings of the C. E. were attended by the President, and at each she was accompanied by a delegation from the society. This society was for several years the banner society of the district. In the historical collection of this church there is a program of a district meeting held at Goleonda. It is not dated, nothing is on it to indicate the hour of each session. Strange to relate on each day, at six, a Sunrise Prayer Meeting was held. A lot of notable speakers were present and this society won the banner for the best society in the district.

Members were furnished a booklet of daily readings, and programs covering topics and leaders for a six months period were regularly published and distributed.

Probably no other agency of the church has had a more resourceful leader than the Christian Endeavor in its first years of existence. It was necessary to keep the children interested and working and to interest the older folks as well. Much of the social life of the community at that time came through the church.

In 1889 Mrs. McCoy conceived the idea of having the children save their pennies for missions throughout the year. She had the Metropolis Pottery prepare a number of miniature jugs and each member of the society was given one. It was intended to have a public meeting, and a breaking of the jugs, at the end of the year, but the children became so attached to their jugs that they protested, and in the meantime many of them had become so expert in removing the contents of the jugs by hair pins and knife blades that it became unnecessary to destroy them. The opening occurred at a big oyster supper held in the up-stairs west room of the Young Opera House. There was a big crowd there. The supper netted \$23.50, and the jugs netted \$22.70, a pretty good contribution from children to Home and Foreign Missions. This occurred January 16, 1890. Some of the jugs are still in existence as reminders of a very happy occurrence.

The "CRAZY TEA" was one of the funniest and most entertaining things that ever occurred in the church. The menu was suggested by Dr. H. W. McCoy. It was printed and the order for your supper was given from the card. Of course you were surprised and perhaps disappointed at the result of your order, but after the fun was over, then a good old-fashioned Presbyterian meal was served.

The "BIRTHDAY PARTY", given at the Church, February 18, 1904, was another novel event. The card read:

"This Birthday Party is given to you,
'Tis something novel, 'tis something new;
We send to each this little sack,
Please either send or bring it back,
With as many cents as years you are old,
We promise the number shall never be told.
A kind friend will give us some good things to eat,
And the ladies will furnish a musical treat,
The Christian Endeavors with greetings most hearty,
Feel sure you will come to your own birthday party."

Dr. William A. Sim was the second president of the society. He served in 1903. Mr. Phil A. Craig was the Vice President, Maud Fowler, Corresponding Secretary, Daisy McCoy, Treasurer, and Mable McCoy, Pianist.

Mr. Craig was elected president in 1904 and continued for several years in this position. Mrs. McCoy, although not an officer, continued as an active member for several years.

About 1910 interest in Christian Endeavor work diminished, and Mr. Gleason, the pastor from 1910 to 1913, felt that perhaps the church was over organized, and the work of the society ceased for a time.

Unfortunately the records of the society have been misplaced and accurate information cannot be furnished for the next few years, but personal recollection is that the work was resumed under Rev. Morphis. However, in 1918, under Rev. Benjamin C. Kelly,

the society was re-organized and rebuilt. Miss Birdina Anderson, a teacher of the Golconda high school, was chosen President, Mrs. Theo. S. McCoy, Vice-President, and Miss Irene Baker, Secretary-Treasurer. The society was again very active for some years. Robert Boshen, from May until September, 1932, took great interest in this work and succeeded in adding to the membership and to the efficiency of the society.

In December, 1932, our present pastor, Rev. Roy A. Kale, took active charge of the work of the society and has enlarged its membership and increased the scope of its usefulness to the church.

Under date of April 3, 1931, Marguerite Bean, secretary, reported the society met its apportionment of \$8.00 to Presbytery; held three sales clearing \$20.00. Juniors contributed \$2.00. Society paid \$5.00 on expense of nine delegates to Eldorado rally. Sent missionary box to National station; contributed to minister's salary and to Missionary Society, and organized a Pocket Testament League. A fine year's work.

On April 7, 1932, verbal reports by Marguerite Bean, for the Christian Endeavor Society, and by Bessie L. McCoy, for the Junior Endeavor, were given at the annual Congregational meeting. No record of officers appears for this year.

On April 5, 1933, Bessie L. McCoy, adviser of the Junior Society, reported seven members; average attendance six; five taking turn at leading. "Unwillingness to lead" not a problem. Gifts: Home Missions, \$2; Foreign Missions, \$2.00; small donations to local poor; visits to homes of shut-ins. Total receipts \$6.76; gifts, \$6.15. Balance 61c.

Under same date, Mrs. A. J. Andrews reported the Intermediate Society had a membership of eight; held regular meetings and led and entered into discussion of topics assigned them.

Bertha May Breneman, President of Senior Endeavorers, reported the observance of Christian Endeavor Day, with a public program, and collection of \$5.00, spent for music of Junior Choir. Paid \$25.00 on church budget. Society, one of three, paying apportionment to Presbytery.

In April, 1934, Betty Wallace reported the Junior Society had seven members, and elected own officers. Members never fail to have their Bible lesson, or take their turn at leading. Paid \$4.00 to missions. Money raised by monthly offerings; a Thank You Barrel at Thanksgiving, and by self denial at Easter time. Hemmed napkins at Christmas time for Kemmerer Orphanage. Carried canned goods to needy. Gave \$1.00 to church for hymnal. Balance in treasury \$1.34. Presbytery at Marion highly commended the Junior Society.

Virginia Bean reported the Senior Society paid its apportionment of \$3.00 to Presbytery, and \$8.00 for local church support. Four attended spring rally at Murphysboro, and seven the fall rally at Metropolis. Adopted Youth Budget Plan, December 1, 1933. Proving very helpful. Jay Platt, President, Virginia Bean, Vice-President, Pauline Burton, Secretary and Jack Walker, Treasurer.

On April 10, 1935, Jessie Lee Bean, reported the Junior Society met every Sunday with average attendance of ten. Had missionary program once each month on mission stations supported by the Juniors.

Paid apportionment of \$3.00. Visited sick — took basket of fruit to blind man. Mrs. Kale succeeded Bessie L. McCoy as adviser, when Miss McCoy became ill. Betty Wallace is President, Junior Platt, Vice President, Jessie Lee Bean, Secretary, and Dorothy Mae Masters, Treasurer.

During the period of the existence of the Christian Endeavor Society more than one hundred twenty five of its members have been added to the roll of membership of the Golconda Presbyterian Church.

MANY FORMER MEMBERS RETURN OR RESPOND WITH GREETINGS

The Presbyterian church of Golconda passed another milestone of its historic existence, Thursday, October 24, 1935, and on Sunday, October 27, the annual home-coming and the celebration of its one hundred sixteenth anniversary was held.

The first service of the anniversary meeting was held at 10:45 Sunday morning. Rev. Irving A. West, pastor of the First Presbyterian church of Harrisburg, Ill., delivered the message. The subject of his discourse was "Three Sights Worth Seeing." It was a fine sermon and thoroughly enjoyed by all present. The management of these celebrations has always succeeded in securing the best talent to deliver these morning addresses, and Rev. West ranks among the very best the church has ever had.

A special feature of the morning session was the duet, "Remember Now Thy Creator," sung by Frank G. Thompson and J. R. Thomas, of Mt. Vernon, Ill.

The Sunday afternoon session opened at 2:30, with Rev. Roy A. Kale in charge of the program. He was not able to attend the morning session as he went to Harrisburg to fill the pulpit of Rev. West so that our people might have the pleasure of hearing Rev. West. Our friends from Mt. Vernon gave another duet "Still, Still With Thee."

This session was more in the nature of a historic program. Messages and letters were read from T. W. McCoy, Vicksburg, Miss., George B. and Della Williamson-Baker, Pueblo, Colorado, Mary E. Clanahan, Anna M. Crow and Myrtle MacClinchie, East St. Louis; Miss Pearl Walker, St. Louis, Mo., Fred R. Trovillion, Corbin, Ky., Mrs. William L. Armstrong, Boulder, Colorado, D. G. Thompson, Mt. Vernon, Ill., James A. Hodge, Danvers, Ill., Maggie Brown Rich, Anna, Ill., Mrs. Annie Hodge-Parks, Cincinnati, Ohio, Robert A. Trovillion, Chicago, Ill., Ralph C. Trovillion, St. Louis, Mo., Mrs. W. Y. Smith, Vienna, Ill., George A. Kerr, Melbourne, Florida, Mrs. W. A. Hansford, Park City, Mont., Rev. Barnwell, Creal Springs, Ill., Rev. Arthur E. Powell, Marion, Ill., Judge Wm. S. Dewey, Cairo, Ill., Charles H. Guard and family, Equality, Ill., Rev. Herbert J. Bryce, Marquette, Mich., Rev. Thomas R. Reid, Shawneetown, Ill., Rev. Frederick H. Olert, Paducah, Ky., Rev. Knud A. Larsen, Eldorado, Ill., Mr. and Mrs. A. C. Millspaugh, Springfield, Ill., and Hon. F. B. Leonard, Champaign, Ill.

A historical paper, "The Christian Endeavor Society From the Beginning," was read by Henry C. McCoy. Summing up the work of the society from

March, 1888, to the present time, more than 125 members of the society have become members of the Golconda Presbyterian church, and this does not take into consideration the members of this society that have joined other churches here and elsewhere.

The afternoon session closed with a one-act play, "A Dream of Youth," under the direction of Mrs. Roy A. Kale. The cast consisted of Mary Cornelia Trimble, Beulah Burton, Roberta Burton, Loretta Metcalf, Helen Walker, Delma Weekly, Harry Maynor, Billy Wallace, Leroy Bauer, John Lynn Clark, Guy Hillis Boos and Jack Walker. It was an all-star cast—no outstanding stars—but all doing very fine work.

The evening service closed a very eventful day. This session was opened by Mrs. L. Kimmel, organist, playing "Centennial Triumphal March" composed, dedicated and played for the Centennial celebration of this church by the late Prof. Charles S. Morrison.

The closing duet by Frank G. Thompson and J. R. Thomas was enjoyed by all lovers of music. Every offering of theirs was the best yet. Miss Florence Lyon, director of music of the Mt. Vernon high school, was their accompanist. It was indeed fine of Frank Thompson, J. R. Thomas, and Miss Bean to give of their talents to help make the anniversary a great success.

Rev. R. B. Guthrie, pastor of the First Presbyterian church, Mt. Vernon, Ill., preached the closing service on "The Ancient Landmarks." It was one of the outstanding features of this remarkable program.

The choir, under the direction of Miss Helen Bujdoso, the organist, Mrs. L. Kimmel, Miss Miriam Kathryn Kimmel, pianist, did most excellent work. In fact no choir of the church has ever rendered more efficient or more enjoyable service.

The choir was made up of sopranos: Misses Helen Bujdoso, Mable H. McCoy, Mary Louise Salzmann, Donna Maynor, Florence Bauer, Mildred Barger and Mrs. Anna Bauer. The altos were Mrs. Sim V. Clanahan, Misses Dixie Bean, Devern Hamilton and Martha Hamilton. The tenors were Dwan Fritch, Paul Langston, Jr., and Billy Joe Rottmann. The basses were L. Kimmel, Billy Kimmel and Rev. Roy A. Kale.

The church was beautifully decorated, under the supervision of Mrs. H. G. Maynor and Miss Mable McCoy. Among the boys assisting in the work of decoration were: John Foote, Bill Walker, Billy Wallace, Guy Hillis Boos, Wayne Lamb and Edward Craig. Those furnishing flowers, plants and other articles used in decorating the church were: Mrs. Dick Ellis, Mrs. Rottmann, Drs. Ward, Mrs. Florence Howard, Mrs. Alice Fondeau, Mrs. Lottie Trimble, Mrs. J. H. Walker, Mrs. Will A. Walker, Mrs. Mary Kowalsky, Mrs. J. C. Mittler, Mrs. Anna Bauer, Mrs. Phil A. Craig.

Quite a number of former Golconda people came back for this memorable occasion. One of the most outstanding was the family reunion held by Mr. and Mrs. Milo R. Clanahan, and all of their children, Harry, Elsie, and Walter Clanahan—truly a wonderful reunion at a truly wonderful historic event.

From Mt. Vernon, Ill., came Mr. and Mrs. Arthur Ready, Mr. and Mrs. Krekell Owens and daughter, and Miss Betty Menzer. A really outstanding event on the evening program was the solo given by Mr. Owens. It was greatly appreciated.

Others from Mt. Vernon, were Rev. and Mrs. R. B. Guthrie and their son, Hon. Frank G. Thompson and Mrs. Frank G. Thompson, Mr. and Mrs. J. R. Thomas, Miss Florence Lyon and Mr. E. E. Willis, Mr. Willis is a direct descendant of James E. Willis and Eliza Willis, organization members of this church in 1819. James E. Willis was the first elder of this church. Mrs. Willis was the daughter of Benjamin Spilman, an early member and elder of this church, and was a sister of Benjamin F. Spilman, the first minister who rendered extended service to this church.

Mrs. Will Gilbert and her daughter-in-law, Mrs.

Cornelius Gilbert, were visitors during the celebration.

George Gray and Essaye Hankins, of Vienna, Paul Trovillion and family, Mr. and Mrs. Ted Tyer, of Cave-in-Rock, and Mr. and Mrs. A. J. Andrews and sons, of Mt. Carmel, attended the home-coming.

The general committee in charge of the celebration were Theo. S. McCoy chairman, Phil A. Craig, G. R. Wallace, J. W. Crawford, J. H. Walker and Rev. Roy A. Kale.

A feature of the celebration was the historical exhibit in the Sunday School room and the miniature model of the church constructed by John Lamb.

CELEBRATION OF THE 117TH ANNIVERSARY

CHURCH BULLETIN

1819—1936

ONE HUNDRED SEVENTEENTH ANNIVERSARY
FIRST PRESBYTERIAN CHURCH
GOLCONDA, ILLINOIS
OCTOBER 25TH, 1936

GOLCONDA PRESBYTERIAN CHURCH

was organized October 24, 1819, by Nathan B. Derrow, Missionary of Connecticut, with the following membership:

James E. Willis, Eliza Willis, Joshua Scott, Jane Scott, Sarah Ferguson, David B. Glass, Francis Glass, Agnes Glass, George Hodge, John Hanna, Margaret Hanna, George H. Hanna, William P. Hanna, Jane Hanna, James H. Hanna, Elizabeth Hanna.

IN MEMORIAM

Since last October the following members and former members of the church, and members of the congregation of the Golconda Presbyterian church, have passed away. We sincerely mourn their departure. Mrs. Wm. H. Moore died on Feb. 12, 1936. On the same date Mr. L. P. Kestner departed this life. Neither of these had joined the church, but both were members of the congregation. Mrs. F. H. Van Craenenbroeck, of Clayton, Mo., a former member of this church, passed away on Sept. 28, 1936.

ORDER OF SERVICES
MORNING WORSHIP, 10:45

Prelude.
Call to Worship.
Doxology. (Stand until after the Gloria Patri)
Invocation and Lord's Prayer.
Gloria Patri.
First Scripture Lesson Psalm 91
Hymn, Hymnal 192, verses 1, 3, 4; Vesper Chimes 111, verses 1, 3, 4.

Second Scripture Lesson.
Duet Mr. Frank Thompson and Mr. J. R. Thomas, Mt. Vernon.
Pastoral Prayer and Choral Response.
Welcome Mr. Phil A. Craig
Offertory.
Anthem—"Sing and Rejoice" Williams
Sermon—"Christianity, Adopted, Is Good News for All Ages—Rev. J. W. Parks, Pastor Presbyterian-Congregational Church, Metropolis, Ill.
Hymn Hymnal 267; Vesper Chimes 155 verses 1, 3, 4.
Benediction and Choral Response.

SUNDAY AFTERNOON, 2:30

Prelude.
HymnHymnal 52; Vesper Chimes 14.
Invocation.
Anthem—"Oh, Come, Let Us Sing"McPhail
Letters and messages from Friends of the Church..
..... Read by Mr. G. R. Wallace
Hymn Hymnal 337; Vesper Chimes 197
Message—"Pioneering" By the Pastor
Duet Mr. Frank Thompson and Mr. J. R. Thomas.
Opportunity for Remarks by Friends of the Church.
Hymn Hymnal 190; Vesper Chimes 117, verses 1 & 2.
Benediction.

EVENING WORSHIP, 7:00

Prelude—"Centennial Triumphal March," (composed, dedicated and played for the Centennial Celebration of this church by the late Prof. C. S. Morrison) Mrs. L. Kimmel
Hymn, Hymnal 283, verses 1, 2, 4; Vesper Chimes 195, verses 1, 2, 5.
Evening Prayer and Choral Response.
Duet Mr. Frank Thompson and Mr. J. R. Thomas.
Scripture Lesson Joshua 1: 1-9
Anthem—"A Song of Thanksgiving" Lighthill
Announcements.
Offering.
Hymn Hymnal 333; Vesper Chimes 196, verses 1, 2, 4.

Sermon—"The Forward March of the Church."
 Rev. John Paul Vincent, Pastor First Presbyterian
 Church, Harrisburg, Ill.
 Hymn Hymnal 339, Vesper Chimes 194
 Benediction and Choral Response.

THE CHOIR

Director Miss Helen Bujdoso
 Organist Mrs. L. Kimmel
 Pianist Miss Marguerite Bean
 Sopranos: Misses Helen Bujdoso, Mable McCoy,
 Virginia Bean, Mrs. G. R. Wallace, Mrs. Stanley Bauer,
 Mrs. Roy A. Kale.
 Altos: Misses Miriam Kathryn Kimmel, Dixie Bean,
 Lodema Dallas.
 Tenors: J. H. Walker, Bill Kimmel, Paul Langston, Jr.
 Basses: Fred Weitzel, L. Kimmel, Roy A. Kale.

ANNIVERSARY COMMITTEES

General Committee—Theo. S. McCoy (Chairman),
 Phil A. Craig, J. W. Crawford, G. R. Wallace, J. H.
 Walker, Roy A. Kale.
 Decoration Committee—Mrs. Phil A. Craig, Mrs. G. R.
 Wallace, Bill Walker, Bill Wallace.

CALENDAR OF OFFICERS

Minister Roy A. Kale
 Elders—Phil A. Craig (Clerk of Session), G. R. Wal-
 lace, (Church Treasurer), Theo. S. McCoy, J. W.
 Crawford, J. H. Walker.
 Trustees—G. R. Wallace (Chairman of Board), Sim
 V. Clanahan, Theo. S. McCoy, J. W. Crawford, L.
 Kimmel, J. H. Walker, John B. Clark, Fred Weitzel.
 Sunday School—Miss Beulah Burton Superin-
 tendent.
 G. R. Wallace Secretary
 Mrs. Roy A. Kale .. Superintendent Junior Dept.
 Miss Miriam Kathryn Kimmel Pianist
 Teachers in Senior Department—L. Kimmel, Miss
 Bessie McCoy, Mrs. Ben Schnierle, Miss Mary
 Cornelia Trimble, Raymond Lamb.
 Teachers in Junior Department—Miss Mable McCoy
 (also pianist), Mrs. Roy A. Kale (temporarily),
 Mrs. Sim V. Clanahan, Bill Kimmel, Mrs. Belle F.
 Parkinson.
 Christian Endeavor Societies—Primany Society:
 Mrs. Roy A. Kale Adviser
 Junior Society:
 Mrs. Roy A. Kale Adviser
 Billie Frances Moore President
 Mary Margaret Smith Vice President
 Darce Wayne Smith Secretary
 Alice Jean McCoy Treasurer
 Intermediate Society or Christian Pioneers:
 Mrs. Roy A. Kale Leader
 Senior Society:
 Rev. Roy A. Kale Adviser
 Guy Hillis Boos President
 Florence Bauer Secretary
 Billy Wallace Treasurer
 Miriam Kathryn Kimmel Pianist
 Ladies' Auxiliary—Mrs. H. G. Maynor President
 Mrs. Mary S. Kowalsky Vice President
 Mrs. Sim V. Clanahan Secretary
 Mrs. G. R. Wallace Treasurer
 Mrs. J. C. Mittler Chairman of Coffees
 Missionary Society—Mrs. Belle Parkinson .. President
 Mrs. Ben Schnierle Vice President

Kate R. Trovillion Guild—Mrs. G. R. Wallace
 President.

Mrs. Nona Davis Secretary-Treasurer
 Mrs. W. V. Schrenk Vice President
 Mrs. W. A. Moore Secretary
 Mrs. J. H. Walker Treasurer

THE PRESBYTERIAN CHURCH CELEBRATES

The First Presbyterian Church of Golconda celebrated its 117th anniversary Sunday, October 25. As usual, there were three services—at 10:45 a. m., 2:30 and 7 p. m. On account of unfavorable weather, the attendance was much smaller than at former celebra- tions. The program, however, was quite up to the standard, and thoroughly enjoyed by those who brav- ed the elements and attended.

The morning worship service included a fine sermon delivered by Rev. J. W. Parks, pastor of the Presbyterian - Congregational church, of Metropolis, Ill., a vocal solo by Mr. J. R. Thomas, of Mt. Vernon, who also sang a solo at the afternoon service. The church choir sang an anthem at each of the services during the day. The evening service was begun by the playing of the march composed and dedicated to the church on its Centennial Celebration by the late Prof. C. S. Morrison, Mrs. L. Kimmel at the organ. Mr. Thomas and Miss Florence Lyon, of Mt. Vernon, ren- dered a beautiful duet at this service. Rev. John Paul Vinecent, pastor of the First Presbyterian church in Harrisburg, gave the evening's inspirational message, "The Forward March of the Church."

The Illinois Journal of Commerce, in a recent issue, published the following article, written by Miss Mary E. Trovillion, in regard to this historie old church. Believing it will prove interesting to our readers in general, we gladly give it space in connec- tion with the celebration of the 117th anniversary:

The First Presbyterian church of Golconda, Illinois, the oldest organized body of this denomina- tion in the State, is celebrating the 117th anniversary of its founding. This is an annual event in which the local townspeople join, and one to which many former residents look forward as a time for homecoming.

The building which houses the church, a two story brick, square towered and substantial, stands among the trees in the valley near the west end of Main street. Travelers coming upon the junction of the state highways, route 34 and route 146, will not fail to see it, standing in the grassy right angle south- east of the intersection. One given to climbing, and willing to defy convention, might scale its lofty bell tower and from the vantage point thus gained look far beyond the willowed shores of the Ohio and across the blue hills of Kentucky on the east. North, south and west the view would be curtailed by walls of wooded hills.

The first meeting of this little band of worship- pers was held on October 24, 1819. Here it was de- cided definitely to "plant a church on the Sabbath." The following Monday saw the organization complet- ed.

The lack of churches in the community had been a source of serious concern to devout early set- tlers of Goleonda.

In time, Nathan B. Derrow, traveling mission- ary from Connecticut, came their way, and under his

leadership sixteen persons gathered for a purpose, in the old log court house of the county-seat town. Six families were represented. In this little assembly sat Sarah Lusk Ferguson, one of the two original settlers of Golconda. With her sat two members each of the Scott and Willis families; three from the Glass family, and the Hannas, who numbered seven. The organization held and succeeded in spite of the fact that the visiting missionary soon left the field and the new formed flock to their own resources. They were no quitters.

The faithful band held meetings for a time in a log school house on the outskirts of town. A frame building standing on what is now the site of the First Methodist church was used later on, and still later, the flock returned to the courthouse. After this, records tell us, they worshipped in what was known as the Old Union Church of Golconda.

The congregation owned no home of its own until the brick structure it occupies today was erected. Its cornerstone was laid in the fall of 1869. The upper room, now used as an auditorium, was not finished until seventeen years later, the whole being "dedicated free of debt" in April, 1888, with a sermon by the Rev. B. F. Swan, resident of Harrisburg, Illinois. The church's first pastor, the Rev. B. F. Spilman, is said to have founded more Presbyterian churches in Southern Illinois than any other minister. He resided in Golconda from 1823 until 1845. Many ministers of power and influence have served it since that day.

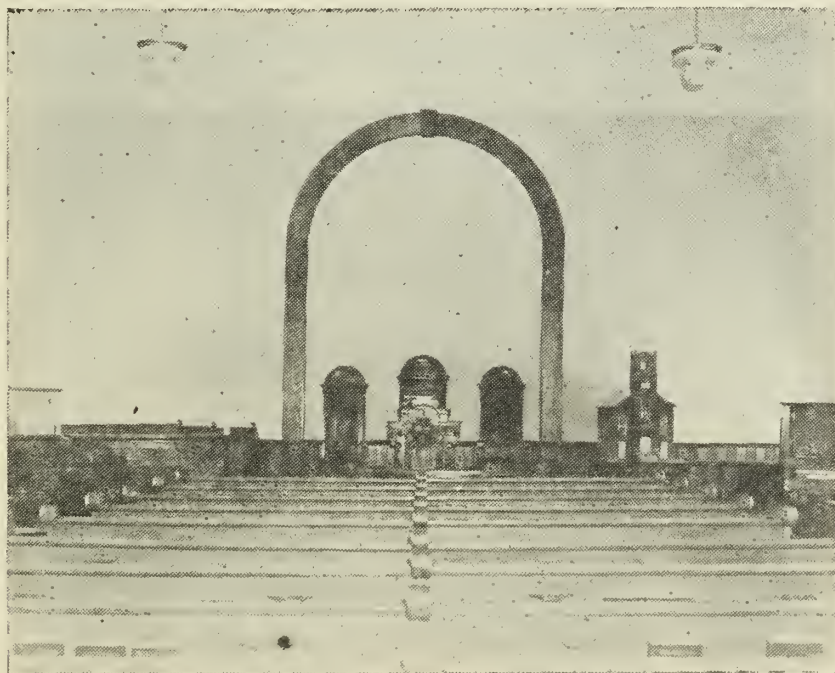
The present pastor is the Rev. Roy A. Kale, graduate of the McCormick Theological Seminary. The constituency of the church has from the beginning of its history been representative of the most substantial type of citizenship; the salt of the earth type.

One hundred and seventeen years cover quite a space of time. This span of years connects us inseparably with a romantic past. At the time the Golconda church was being organized Chicago was an unincorporated village. The human bee-hive we know as the loop was fenced as a pasture for cows.

Illinois was a brand new state, one year old. The city of Cairo had been incorporated only the year before. St. Louis did not become a city until four years later. James Monroe, fifth president of the United States, sat in the chair at Washington, while Peter Cartwright, a young minister destined to leave his mark in the religious annals of the times, rode Methodist circuits in the valley of the Cumberland. At the same time Napoleon Bonaparte, broken hearted exile, sat writing his memoirs to Montholon on the isle of Saint Helena. Victoria, beloved queen of Great Britain, so to be, was a babe in arms, five months old to a day, to be exact. Walt Whitman, famous Civil War poet, was a squirming infant one week younger than Victoria, while James Russell Lowell, Whitman's contemporary, was his senior by three months. Little Abe Lincoln, a barefoot lad of ten, then living in the backwoods of Indiana, was still sobbing out his grief at the loss of his "sainted mother." Oliver Wendell Holmes and Alfred Lord Tennyson, living on separate continents, unknown to each other, unknown to the world, were aged ten years. Longfellow was two years their senior. So was Whittier, so was Robert E. Lee, but U. S. Grant was not born until three years later. David Livingstone, Henry Ward Beecher and Stephen A. Douglas, destined to move so prominently each man in his separate sphere, were at the time wee lads of six. Charles Dickens was an inquiring boy of seven.

Ground for building the first railway in the United States was not turned until nine years after this. The telegraph had not been dreamed of, neither had the telephone. Steamboats were something new under the sun. Grease lamps and tallow candles illumed the night for Thomas Alva Edison, wizard of Menlo Park, was not yet born!

How long is a century? How long a decade—a year, for that matter? Only by the lives and acts of those whose living marks the passing years can time be truly measured.—Herald-Enterprise, Oct. 29, 1936.



CHURCH AUDITORIUM

COMPLETE MEMBERSHIP ROLL

This list has been prepared with extraordinary care by Mr. Theo. S. McCoy and Rev. and Mrs. Roy A. Kale. They have diligently searched the records, checking rolls against sessional records, lists of baptisms and lists of deaths. Errors appear in the records, but exceptional care has been exercised in the effort to assemble all available facts. The committee is confident that if any names are omitted from this roll, they are also omitted from the church records. They trust that this presentation will be a source of interest and joy commensurate with the labor involved.

Name	Date
Willis, James E.	10-24-1819
Willis, Eliza	10-24-1819
Scott, Joshua	10-24-1819
Scott, Jane	10-24-1819
Glass, David B.	10-24-1819
Glass, Francis	10-24-1819
Glass, Agnes	10-24-1819
Ferguson, Sarah	10-24-1819
Hodge, George	10-24-1819
Hanna, John	10-24-1819
Hanna, Margarette	10-24-1819
Hanna, George H.	10-24-1819
Hanna, William P.	10-24-1819
Hanna, Jane	10-24-1819
Hanna, James H.	10-24-1819
Hanna, Elizabeth	10-24-1819
Spilman, Benjamin	1820
Spilman, Nancy	1820
Sim, William	1820
Alcorn, Hanna Louisa	6-5-1820
Armour, John	Summer 1821
Crawford, James L.	Summer 1821
Crawford, Berthenia	8-6-1821
Crawford, Thos. Owen	8-6-1821
Glass, James C.	8-7-1821
Glass, Harriett	8-7-1821
Sim, Frances E.	1822
Hemphill, Jane	Before 11-28-1824
Williamson, Hannah	Before 11-28-1824
Hanna, Frances B.	Before 11-28-1824
Finney, James	Before 11-28-1824
Glass, Joseph	Before 11-28-1824
Glass, Hannah	Before 11-28-1824
Glass, John R.	Before 11-28-1824
Hodge, Elizabeth	Before 11-28-1824
Glass, James	Before 11-28-1824
Glass, Alexander	11-28-1824
Dobbins, Nancy	11-28-1824
Glass, Margaret	11-28-1824
Cowan, Jane	1-3-1825
Cowan, Samuel S.	1-30-1825
Dobbins, Susannah	7-31-1825
Williamson, Mary	8-1-1825
Cowan, Nancy Jane	10-15-1825
Dobbins, Elizabeth	No data
Roper, Jane	No data
Dobbins, Betsy	10-16-1825
Hanna, Lucy G.	10-16-1825
Smith, Nancy	10-16-1825
Dobbins, Katherine	10-16-1825
Warford, Elizabeth	8-16-1829
Crawford, Agness	9-12-1829
Whitlow, Catharine E.	9-12-1829

Name	Date
Smith, Samuel	9-12-1830
Ellis, Mary	9-12-1830
Scott, Agness	9-12-1830
Glass, James	9-12-1830
Hancock, Mary	9-12-1830
Hanna, Agness	9-12-1830
Barnwell, Anna	6-4-1831
Hanna, Jane	6-4-1831
Hanna, Selina C.	6-4-1831
Glass, Eleanor L.	6-4-1831
Hanna, John C.	6-4-1831
Hemphill, Robert	6-5-1831
Scott, Robert C.	6-5-1831
Crawford, John	10-3-1831
Roper, Samuel	10-3-1831
Sloss, William L.	10-3-1831
Sloss, Eliza S.	10-3-1831
Threlkeld, Sarah	10-4-1831
Hemphill, Eliza	6-3-1833
Williamson, Margarette	6-3-1833
Waters, Matilda Anna	7-18-1833
Raum, Juliett C.	1-6-1842
Sim, Christiana	1-6-1842
Sim, Alexander	1-6-1842
Sim, Jane	1-6-1842
Sim, Naomi	1-30-1842
Dobbins, Nancy	1-30-1842
Glass, Elizabeth	1-31-1842
Threlkeld, Almeda	5-18-1842
Williamson, Harriett	6-29-1842
Bingham, Jane	7-27-1842
Bingham, Laura Ann	7-11-1842
Hinton, Margarette	8-24-1842
Williamson, Jane	9-10-1842
Paisley, Samuel N.	11-20-1842
Glass, William A.	11-20-1842
Paisley, Mary E.	11-20-1842
Paisley, William W.	11-20-1842
Paisley, Andrew J.	11-20-42
Paisley, Hannah E.	11-20-1842
Hemphill, Mary C.	11-20-1842
Pryor, Elizabeth	11-23-1842
Trusty, Elizabeth Ann	11-23-1842
Glass, Martha Jane	11-23-1842
Glass, Margarette Francina	11-23-1842
B'atter, George	11-23-1842
Hanna, Francis Knox	11-23-1842
Glass, Mary Elizabeth	11-24-1842
Glass, Nancy Catherine	4-10-1844
Hanna, James Edward Young	4-10-44
Hanna, John C.	6-8-1844
Hanna, Martha W.	6-8-1844
Hanna, Selina C.	6-8-1844
Threlkeld, Harriett Ann	6-9-1844
Hanna, James H. C.	6-9-1844
Hodge, Susan E.	6-9-1844
Clanahan, William	6-9-1844
Clanahan, Mary	6-9-1844
Rea, Margarette E.	6-10-1844
Glass, Sarah	5-18-1845
Hemphill, Samuel D.	6-18-1845
Hemphill, Nancy C.	6-18-1845
Kimberline, Sarah	6-22-1845
Hanna, Mary Ann	8-17-1845
Gooch, I. C.	10-10-1847
Gooch, Eliza Jane	10-10-1847
January, Caroline	10-10-1847
Hanna, Agnes S.	10-31-1847
Breedin, Martha	1848
Hancock, Mary	11-14-1852
Baker, Polly	2-15-1853
Hodge, William S.	9-18-1853
Winchester, Sarah M.	10-16-1853
Sim, William R.	11-19-1854

Name	Date
Hodge, George D.	11-19-1854
Hodge, Harriett	11-19-1854
Kantz, Mary Ann	11-10-1855
Dougal, Robert	6-11-1859
Dougal, Mary	6-11-1859
Young, John	6-11-1859
Young, Helen	6-11-1859
Rea, Fanny E. J.	6-11-1859
Bundy, Miss T. Carrie	2-3-1861
Sim, Mrs. Maria L.	3-19-1862
Laughlin, Reuben	3-19-1862
Wagner, Rebecca	3-19-1862
Dayhough, Louisa	5-19-1862
Koch, James A.	5-19-1862
Hanna, Mrs. Huldah	12-20-1863
Hanna, Maria Frances	12-20-1863
Hanna, T. Julia	12-20-1863
Hodge, Mary E.	12-20-1863
Young, John B.	12-20-1863
Eldridge, William V.	8-29-1865
E'dridge, Mary E.	8-29-1865
Paisley, Christiana S.	7-8-1866
Hemphill, Harriet Hodge	11-17-1866
Hemphill, Florence Lucretia	11-17-1866
Hanna, Finley Young	11-17-1866
Crawford, James S.	9-7-1867
Hancock, Mary Elizabeth	9-8-1867
Walker, Miss Sarah	10-26-1867
Johnson, John C.	10-26-1867
Johnson, Martha A.	10-26-1867
Sloan, William P.	10-26-1867
Paisley, Samuel W.	10-27-1867
Schuchard, John V.	11-3-1867
Threlkeld, William	1-11-1868
Bell, Aletha E.	1-11-1868
Hemphill, Catharine	6-6-1868
Baker, Matilda	6-11-1868
Langdon, Robert	9-26-1868
Hodge, Harriett Ann	1-10-1869
Hodge, Nancy Caroline	1-10-1869
Hodge, Eliza Caroline	1-10-1869
Sim, Mrs. Nancy J.	2-6-1869
Scott, Almira J.	4-11-1869
Hemphill, Elizabeth J.	4-11-1869
Barger, Elizabeth S.	4-11-1869
Schuchard, C. L.	5-26-1869
Redmon, John A.	7-24-1869
Raum, Mrs. Juliette C.	7-24-1869
Vinyard, Mrs. Matilda	7-24-1869
Wiseman, Mrs. Nancy	7-24-1869
Holland, Moses A.	1-22-1870
Hanna, Mary J.	1-22-1870
Sim, John A.	4-9-1870
Field, Juliet	4-30-1870
Whiteside, Mary J.	4-30-1870
Hobbs, James	5-11-1870
Hodge, George M.	10-8-1870
Hodge, Mary Adaline	10-8-1870
Feely, Mrs. Mary	11-21-1870
Sinks, Jesse Edmonia	11-21-1870
Johnson, Mrs. Martha Annetta	11-21-1870
Tanner, Mrs. Martha Malinda	11-21-1870
Sloan, Olive	11-22-1870
Gilbert, Fannie S.	11-22-1870
Wiseman, Josephine B.	11-22-1870
Steyer, Ellen	11-22-1870
McCoy, Christiana Elizabeth	11-22-1870
Sim, William A.	11-22-1870
Sim, Mary A.	11-22-1870
Waters, Mrs. Ann V.	1-8-1871
Miller, Mary Christiana	2-4-1871
Shirk, John	3-25-1871

Name	Date	Name	Date	Name	Date
Hanna, Elizabeth	3-25-1871	Field, Fannie G.	10-14-1877	McGowan, Mrs. H. E.	3-30-1886
Thomas, Catharine	5-6-1871	Glass, Mrs. Julia	12-9-1877	Williamson, Mrs. J. O.	4-4-1886
Watt, James	8-5-1871	King, Basil A.	1-12-1879	Royalty, Chester	6-25-1886
Watt, Hannah	8-5-1871	Hemphill, Harriet H.	9-28-1879	Hanna, Miss Effie	11-27-1886
McCoy, Julia E.	12-2-1871	Burton, Maria S.	10-5-1879	Hanna, Miss Mamie	11-27-1886
Young, Alice M.	3-10-1872	Raum, Mary Caroline	9-29-1880	Ready, Miss Grace	3-16-1887
Young, Elizabeth M.	3-10-1872	Alexander, Mrs. Isabel	10-31-1880	Williamson, Miss Della	3-16-1887
Hodge, Samuel W.	4-13-1872	Hanna, Mrs. Sallie	1-23-1881	Downing, Miss Katie	3-16-1887
Mather, Mrs. C. G.	6-15-1873	Murphy, Maria	3-24-1882	Williamson, Miss Minnie	3-17-1887
Hanna, Robert M.	11-30-1873	Mittler, Lollie	3-24-1882	Feely, John, Jr.	3-18-1887
Field, Fanny	3-19-1874	Trovillion, Maggie	3-24-1882	McCoy, J. Walter	3-18-1887
Field, Mary C.	3-19-1874	Huffman, Anna	3-24-1882	Bunn, Walter	3-18-1887
Field, Philip V.	3-19-1874	Williams, Emma	3-24-1882	Feely, Miss Della	3-18-1887
McCoy, Dora	3-19-1874	Huffman, Mrs. Mary Ann	3-24-1882	McCoy, J. Walter	3-18-1887
Jones, Fred B.	3-19-1874	Thompson, David G.	3-24-1882	Bunn, Walter	3-18-1887
Robinson, Geo. H.	3-19-1874	Steyer, Miss Mary	5-7-1882	Feely, Miss Della	3-18-1887
Boicourt, William H.	3-19-1874	Galbraith, Mrs. E. B.	7-15-1882	Craig, Miss Lucy	3-18-1887
McCoy, Lucy A.	4-11-1874	Galbraith, R. C., Jr.	7-15-1882	Bates, Miss Effie	3-18-1887
McCoy, Charles R.	4-19-1874	Galbraith, Jos. E.	7-15-1882	Clanahan, Miss Hester	3-18-1887
McCoy, Eliza	3-19-1874	Gaibraith, Mary	7-15-1882	Clanahan, Mrs. E. E.	3-18-1887
Pierce, Edith M.	3-22-1874	Cathcart, William T.	3-4-1883	Clanahan, Miss Lucy	3-20-1887
Chaffin, Martha	3-22-1874	Cathcart, Mrs. F. A.	3-4-1883	Jamieson, Mrs. Mattie	4-10-1887
De St. Croix, Jane	3-22-1874	Rondeau, Miss Kate	3-4-1883	Walker, A. W.	4-10-1887
Gavit, Jane	3-22-1874	Hodge, William	10-28-1883	Freeman, J. W.	4-20-1887
Rose, James A.	3-22-1874	Hodge, James	11-11-1883	Freeman, Mrs. Sarah	4-20-1887
Floyd, Sarah M.	3-22-1874	Robinson, H. N.	1-20-1884	Carrico, S. P.	5-12-1887
Compton, Maragret	3-22-1874	Robinson, Mrs. Mary	1-20-1884	Hanna, Miss May	6-25-1887
Huffman, Mary E.	3-22-1874	Hodge, Mrs. Irene	4-3-1884	Crawford, John	6-25-1887
Young, Ellen (or Helen)	3-22-1874	Carrico, Mrs. Margaret E.	4-4-1884	Craig, Miss Fannie	1-25-1888
Sloan, Eliza Zeber	3-22-1874	Pullen, Miss Bella	4-6-1884	Crow, James A.	1-25-1888
Lowth, Kate V.	4-2-1874	Kanady, Mrs. Mary J.	6-9-1884	Robinson, George	1-25-1888
Semonin, Mrs. K.	4-5-1874	Morrison, Charles L.	8-6-1884	Wetherbee, Harry L.	1-29-1888
Herring, Mrs. Benj. A.	9-27-1874	Gilbert, Miss Minnie	8-6-1884	Abbott, James	3-4-1888
Hanna, Agnes C.	3-9-1875	Crow, George A.	10-16-1884	Evans, Mrs. Margaret	3-11-1888
Hanna, Ellen A.	3-9-1875	Crow, Mrs. Florence L.	10-16-1884	Williams, Miss Myra	3-11-1888
Mason, Bell M.	3-9-1875	Morrison, Mrs. M. C.	12-31-1884	Hanna, Miss Maud	3-11-1888
Hodge, Ellen	7-18-1876	Sim, Miss Mary L.	12-31-1884	Crawford, Mrs. Carrie	9-29-1888
Hodge, Hanna Julia	7-18-1876	Hodge, John H.	1-11-1885	Hodge, James	1-23-1889
Hodge, Sarah F.	7-18-1876	Gullett, Samuel A.	1-11-1885	Young, Mrs. Emma	3-7-1889
Crawford, George W.	7-18-1876	Gilbert, Mrs. Edmonia	4-5-1885	Schnierle, George	3-7-1889
Clanahan, Milo	7-18-1876	Jones, Mrs. Nellie J.	6-3-1885	Sloan, John	3-7-1889
Trovillion, Mallie M.	7-25-1876	Hodge, Miss Annie	10-11-1885	Craig, Phil	3-7-1889
Trovillion, Sabina T.	7-25-1876	McCoy, Bessie L.	11-15-1885	Craig, Miss Eva	3-7-1889
Hillerman, Mary H.	7-25-1876	McCoy, Effie R.	11-15-1885	Mittler, Mrs. Alice	3-7-1889
Sim, Emma M.	9-30-1876	McCoy, Hattie C.	11-15-1885	King, Toby	3-10-1889
Raum, Effie	9-30-1876	Godfrey, Daisy	11-15-1885	Schnierle, Mrs. Meppie	3-26-1889
Raum, Dan F.	3-24-1877	White, Miss Eddie N.	11-15-1885	Wentzell, Miss Mary Ann	4-7-1889
Raum, Green B.	3-24-1877	Hendley, Maggie	11-15-1885	Rondeau, Mrs. Charlotte A.	6-12-1889
Raum, Maud	3-24-1877	Fraser, Thornton R.	11-22-1885	Hanna, Miss Effie F.	8-11-1889
Schnell, Alice	3-24-1877	Rose, Miss Jessie	11-27-1885	McGowan, Miss Amy	2-16-1890
Abbott, James M.	3-24-1877	Delamore, Miss Martha	12-6-1885	Abbott, Miss Myrtle H.	2-16-1890
Burnett, John	3-24-1877	White, Miss Nannie	12-18-1885	Waters, Mrs. Ann	3-19-1890
Schuchard, Henry	3-24-1877	Ganser, Miss Augusta	12-18-1885	Randolph, Mrs. Belle	3-19-1890
Kratz, Pedroy	3-24-1877	Hendley, Mrs. Eliza F.	12-20-1885	Fowler, Mrs. Olive	3-26-1890
Boyd, Ella	3-24-1877	Clanahan, Miss Myrtle	12-20-1885	King, Miss Carrie	10-8-1890
McCoy, Katie E.	3-24-1877	Rose, Miss Nellie	12-20-1885	Morse, Miss Lucy	1-7-1891
Rehfeldt, Margaret	3-24-1877	Benham, Thomas M.	2-21-1886	Downing, Robert	7-10-1891
Boicourt, John H.	3-24-1877	Rauchfuss, Miss Driska	2-21-1886	Downing, Martha Jane	7-10-1891
Abbott, Mary	3-24-1877	Rauchfuss, Charles	2-21-1886	Freeman, Sidney H.	7-12-1891
Steyer, Ida	3-24-1877	Rondeau, James	2-21-1886	Morrison, Mrs. Abarilla	1-31-1892
Steyer, Emma	3-24-1877	Thomas, Miss Alice	2-25-1886	Rose, Charles R.	1-31-1892
Hood, Sallie	3-24-1877	Young, Miss Mamie	2-25-1886	Sim, William A.	1-31-1892
McCoy, Thomas W.	3-24-1877	Steyer, Miss Ruth	2-25-1886	Sim, Miss Elizabeth	1-31-1892
Clark, Thomas H.	3-24-1877	Steyer, Miss Flora	2-25-1886	McCoy, Miss Mable H.	1-31-1892
Clark, Anna B.	3-24-1877	Schnierle, Mrs. Lydia	2-25-1886	Morrison, Thomas C.	1-31-1892
Burnett, Melvina S.	3-24-1877	McCoy, Henry	2-25-1886	Shell, Miss Albertie	1-31-1892
Green, Lemius S.	3-24-1877	McCoy, Willie	2-25-1886	Fowler, Miss Maude	1-31-1892
Rondeau, Belle J.	3-24-1877	McCoy, Miss Bertie	2-26-1886	Bird, Clyde	1-31-1892
Field, John R.	3-24-1877	Benham, Miss Rosa	2-26-1886	Bird, Miss Belle	1-31-1892
Bradford, David	3-24-1877	McCoy, Miss Nellie	2-26-1886	Hager, Mrs. Hattie	1-31-1892
Lockerby, George	3-24-1877	Roper, Miss Myrtle	2-26-1886	James, Miss Tessie	1-31-1892
Raum, Minnie	3-24-1877	McCoy, Charles A.	2-26-1886	Hemphill, Walter S.	1-31-1892
Hendley, John C.	3-25-1877	McCoy, George H.	2-26-1886	Sloan, Charles	1-31-1892
Hendley, Elizabeth	3-25-1877	McCoy, Theodore S.	2-26-1886	Bates, Miss Mary F.	1-31-1892
Glass, Milas M.	3-25-1877	Baker, Miss Estelle	3-7-1886	Massie, Miss Maggie	1-31-1892
Glass, Nannie E.	3-25-1877	Baker, Miss Bertha	3-7-1886	McCoy, Fred B.	1-31-1892
Bridges, Margaret L.	3-25-1877	Rose, Miss Fannie	3-20-1886	Vinyard, Miss Dessie	1-31-1892
Clanahan, Harrington	3-25-1877	Feely, Miss Mary	3-20-1886	McCoy, Miss Daisy V.	1-31-1892
Murphy, Robert L.	3-28-1877	Hanna, Albert	3-28-1886	Morrison, Howard	1-31-1892
Calkin, Mrs. Ann	7-8-1877	Williamson, John Ozra	3-28-1886	Baker, George L.	1-31-1892
Field, P. V.	10-14-1877	Bunn, Miss Mollie	3-30-1886		

Name	Date	Name	Date	Name	Date
McIntyre, Harry	1-31-1892	Williams, Miss Helen Steyer	11-14-1899	Walker, James Hiram	4-18-1913
Reeves, William A.	1-31-1892	Sim, Mrs. Katie	11-19-1899	Martin, Noel Earl	4-18-1913
Thompson, Nellie Y.	1-31-1892	Sim, James J.	11-19-1899	McCore, Andrew Walker	4-18-1913
Thompson, Mary F.	1-31-1892	Schnierle, Mrs. Della	11-26-1899	Langston, Paul	4-18-1913
Trovillion, Mrs. Kate R.	3-2-1892	Clanahan, Mrs. Sim V. (Cora)	1-7-1900	Walker, Pearl White	4-18-1913
Alt, Miss Emma	3-2-1892	Whitten, John H.	1-7-1900	Walker, Walter Perkins	4-18-1913
Douglas, Mrs. H. H.	11-14-1892	Williams, Miss Marie	12-19-1900	Scott, Casper Newton	4-18-1913
Trovillion, Penn V.	1-15-1893	Shell, John	1-2-1901	Kuhl, Mrs. Fanny	4-22-1913
Evans, Miss Fannie	2-5-1893	Hammon, Miss Mamie A.	3-28-1902	Martin, Hazel Sarah	4-22-1913
Hodge, Mrs. Melissa	3-9-1893	Boicourt, Charles S.	7-6-1902	Martin, Josie May	4-22-1913
Thompson, Frankie	4-23-1893	Tomlinson, Miss Anna May	5-17-1903	Clark, Helen Lucile	4-25-1913
McCoy, Frankie	4-23-1893	Fowler, Miss Joe Alma	5-17-1903	Hart, Carrie	4-25-1913
King, Tommy	4-23-1893	McClelland, Miss Nell	5-17-1903	Moore, Grace Estelle	4-25-1913
Douglas, Jamie C.	4-23-1893	Sim, Mrs. Effie Wright	6-14-1903	Clark, John Burnett	4-25-1913
Gordon, Miss Lizzie A.	12-10-1893	Hays, Mrs. Mary	7-29-1903	Scott, Mrs. C. N.	4-27-1913
Sloan, Dan W.	3-29-1894	Boicourt, Miss Blaine	8-23-1903	Hodge, Mrs. J. P.	4-27-1913
Sloan, Mrs. Katie	3-29-1894	Boicourt, Miss Pearl	8-23-1903	Hill, Johnnie Pearl	4-27-1913
Morrison, Howard	3-29-1894	Gossard, Mrs. Amelia A.	1-29-1904	Schrenk, Mrs. May Taylor	5-21-1913
Morrison, Mrs. Minerva E.	3-29-1894	Gossard, Rae L.	1-29-1904	McCoy, Theodore S.	7-24-1913
Hudson, Miss Flora	3-29-1894	Gossard, H. Clifford	1-29-1904	McCoy, Mrs. Theodore S.	7-24-1913
Williamson, Rue	3-29-1894	Gossard, Miss A. LaVerne	3-18-1904	McCoy, Henry C.	7-24-1913
Hendley, Edmund C.	3-29-1894	Hanna, Robert M.	9-18-1904	Clanahan, Mr. H.	7-24-1913
Pearce, Earnest	3-29-1894	Hodge, Mrs. Mollie M.	11-13-1904	Clanahan, Mrs. H.	7-24-1913
Crow, Miss Nannie	3-30-1894	Hodge, Miss Irene	11-13-1904	McCoy, Christina Sim	7-24-1913
Randolph, Harry	3-30-1894	Kerr, James W. L.	11-20-1904	Harrison, John	5-17-1914
Boicourt, Charles S.	3-30-1894	Kerr, Mrs. James W. L.	11-20-1904	Clark, Mrs. John	4-2-1916
White, Mrs. Elizabeth	3-30-1894	Mover, Bessie Marie	1-15-1905	Daniel, Mrs. E. P.	4-2-1916
Sloan, John A.	4-1-1894	McDonald, Maud	1-15-1905	Glass, Mrs. Minnie	Jan., 1917
Sloan, Mrs. Maggie	4-1-1894	Schnierle, Christina	1-15-1905	Williamson, Mrs. Marie	Jan., 1917
Fowler, Willard P.	4-1-1894	McGowan, Susie	1-15-1905	Walker, Mrs. J. H.	Jan., 1917
Hudson, Annie B.	4-1-1894	Young, Helen	1-15-1905	Bauer, Mrs. Anna	Spring 1917
Dallas, Eva L.	4-1-1894	Fowler, Lillie	1-15-1905	Brown, Mrs. Mona	Spring 1917
Joiner, Sadie	4-1-1894	Clanahan, A. B.	1-15-1905	Sloan, Wm.	10-21-1917
Douglass, Clarence W.	4-1-1894	Baker, George B.	1-18-1905	Sloan, Mrs. Wm.	10-21-1917
Douglass, Lucy A.	4-1-1894	Field, Mrs. Fannie F.	1-18-1905	McCandless, Mrs. Fred	7-14-1918
Moyers, John A.	4-1-1894	Thompson, Miss Ressa	1-18-1905	Layman, Mrs. Lillie	4-20-1919
Cathcart, Ernest A.	8-8-1894	Vinyard, Mrs. Lyde	1-18-1905	Echols, Mrs. Sarah Elizabeth	4-20-1919
Tomlinson, Mrs. Mary A.	9-22-1894	Thompson, Otto	1-22-1905	McCoy, Benjamin	4-20-1919
Mason, Mrs. Hattie E.	3-18-1895	Hammond, James H.	4-23-1905	McCoy, Charles R.	5-25-1919
Freeman, Miss Stella	3-19-1895	Hammond, Mrs. Paulina	4-23-1905	McCoy, Bessie	5-25-1919
Fowler, Miss Lotella	6-30-1895	Sylvester, Mrs. C. E.	1-6-1906	Canady, Mrs. Anna	11-30-1919
Carrico, Mrs. Margaret E.	9-13-1896	Schnierle, Eugene	1-14-1906	Clanahan, Mildred Virginia	12-14-1919
Stevenson, Miss Bessie P.	10-11-1896	Cole, Della	1-14-1906	Wallace, George Raymond	2-1-1920
Stevenson, Miss Sarah F.	10-11-1896	Thompson, J. C.	1-20-1907	Wallace, Mrs. Harriet Spann	2-1-1920
Stevenson, C. E.	10-11-1896	Thompson, Mrs. Mary	1-20-1907	Ashby, Miss Lilly Elsie	2-8-1920
Stevenson, Miss Judith M.	1-10-1897	Conlev, Ellsworth	1-20-1907	Keller, Mrs. Mary D.	10-6-1920
Clanahan, Sim V.	1-31-1897	Manning, Mrs. Hattie	1-20-1907	Keller, Isabella S.	10-6-1920
Abbott, Miss Myrtle Mattie	1-31-1897	Manning, James Chester	1-20-1907	Keller, Mildred M.	10-6-1920
Abbott, Miss May Julia	1-31-1897	Foster, Miss Jerusha	1-23-1907	Clanahan, Mrs. Sim V. (Edith)	12-13-1920
Clark, Miss Daisy Ward	1-31-1897	Crist, Mrs. Fannie	12-8-1907	McCoy, Bessie	12-13-1920
McCoy, Owen Sim	2-7-1897	Gleason, Mrs. F. C.	10-17-1910	Carr, Laurel C.	4-3-1921
McGowan, Hazel Alice	2-7-1897	Gleason, Chauncey R.	10-17-1910	Carr, Cecil	4-3-1921
Gilbert, Raymond	2-7-1897	McCandless, Mrs. Lou	10-17-1910	Layman, James	4-3-1921
Gilbert, Ethel	2-7-1897	Randolph, John L.	2-10-1911	Layman, John	4-3-1921
Hudson, Ona	2-7-1897	Randolph, Mrs. John L.	2-10-1911	Layman, Tony	4-3-1921
Davis, Miss Lottie	2-14-1897	Sylvester, Anna Faye	2-10-1911	Langston, Mrs. Charles W.	4-3-1921
McDonald, Katie	2-28-1897	McCallister, Eva Lula	2-10-1911	Groves, Martin A.	4-3-1921
Young, Mrs. Sarah E.	6-6-1897	McCallister, Fred Craig	2-10-1911	Gann, Frank	4-3-1921
McGowan, Miss Maud	10-3-1897	Martin, Edith Mabel	2-10-1911	Carr, Mrs. Cecil	4-3-1921
Steyer, Mrs. Carrie	1-8-1898	Trovillion, Jeanne	2-10-1911	McDonald, Mrs. Ella	7-10-1921
Steyer, Theodore Pierce	1-8-1898	Clanahan, Robert	4-21-1911	McDonald, Katheryne	7-10-1921
Raum, Miss Minnie	1-20-1898	Clanahan, Mrs. Helen	4-21-1911	Hayes, Roy	4-16-1922
Swiney, John S.	1-20-1898	Carrico, Mrs. M. E.	7-21-1911	Hayes, Mrs. Roy	4-16-1922
Koch, Miss Eva Marie	2-6-1898	Richter, Mrs. Anna B.	7-21-1911	Slagle, Mrs. Nell	4-16-1922
Koch, Miss Cornelia	2-6-1898	Barker, Mrs. Lucy	4-11-1913	Trovillion, Fred	4-16-1922
Tomlinson, Mrs. Mary	10-8-1898	Riley, George Wade	4-11-1913	Moore, A. L.	4-13-1923
Kowalsky, George Theodore	12-8-1898	Riley, Frank Lawton	4-11-1913	Thompson, Mrs. J. C.	4-13-1923
Royce, Martin Luther	12-8-1898	Gleason, Elsie Lorene	4-11-1913	Johnson, Mrs. Mabel	4-13-1923
Trovillion, Miss Madge	12-8-1898	Richter, George	4-11-1913	Walters, Juanita	4-4-1926
Moore, William H.	12-8-1898	Richter, Ferdinand L.	4-11-1913	McCormick, H. G.	3-16-1927
Clark, Edward Bird	12-8-1898	Hill, Dorothy	4-11-1913	McCormick, Mrs. H. G.	3-16-1927
Clark, Miss Mary Belle	12-10-1898	Gleason, Helen Bernice	4-11-1913	Abbott, Mrs. C. J.	3-16-1927
Hodge, Albert Claire	12-10-1898	Richter, Nadyne Amelia	4-18-1913	Monroe, Miss Elsie	3-16-1927
Young, Rodrick John	12-10-1898	Boos, Ruth Magdalene	4-18-1913	Kielhorn, Mrs. W. H.	3-16-1927
Hoffman, Hugo H.	4-1-1899	Harrison, Halene Elta Marie	4-18-1913	Goetzman, Mrs. L. J.	4-16-1927
Hoffman, Mrs. Emma J.	4-1-1899	Harrison, Mrs. Ada May	4-18-1913	Steinkamp, Mrs. Elizabeth	4-17-1927
Server, Mrs. Emma	7-26-1899			Cronk, Mrs. Arthur	4-17-1927
Server, Miss Emma Craig	7-26-1899				

Travis, Mrs. Carlyne	4-17-1927	Breneman, J. H.	7-28-1932	Foote, William Robert	5-24-1936
Gerhardt, Prentice Gordon	4-8-1928	Breneman, Mrs. J. H.	7-28-1932	McSmith, Miss Pearl	5-24-1936
Halter, Bernard Harold	4-8-1928	Breneman, Bertha May	7-28-1932	Maynor, Donna	5-24-1936
Tyer, Mrs. Helen Halter	4-8-1928	Schrenk, Mrs. May	7-28-1932	Moore, Mrs. Verba W.	5-24-1936
Clark, Russell Charles	4-8-1928	Wallace, William Spann	4-13-1933	Smith, Darce Wayne	5-24-1936
Chase, Brad	4-8-1928	Wallace, Elizabeth	4-13-1933	Phelps, Barney	5-24-1936
Chase, Mrs. Brad	4-8-1928	Bean, Jessie Lee	4-13-1933	Phelps, Bonnie Joe	5-24-1936
Davis, Miss Elizabeth Corrina	4-8-1928	Kale, Mrs. Roy A.	9-28-1933	Vinson, Evelyn Pearl	5-24-1936
Dreisbach, Miss Marie	4-8-1928	Burton, Roberta	July, 1934	Vinson, Mrs. Thomas D.	5-24-1936
Kowalsky, George	4-8-1928	Kimmel, Miriam Kathryn	July, 1934	Walker, Mayme Lou	5-24-1936
Kowalsky, Mrs. George	4-8-1928	Schnierle, Benjamin	2-8-1935	Craig, Paul Edward	5-24-1936
McCormick, Carolyn Ann	4-8-1928	Maynor, Mrs. Mary Wade	2-8-1935	Vinson, Thomas D.	10-30-1936
McCoy, Mrs. Henry C. (Bertha)	4-8-1928	Kluge, Mary Catherine	1-5-1936	Simms, Joe L.	10-30-1936
McCormick, Mrs. Robt. (Maynor)	4-8-1928	Holmes, Betty	1-5-1936	Simms, Mrs. Joe L.	10-30-1936
Maynor, Harry Gordon	4-8-1928	Hombirg, Inez	1-5-1936	Simms, June	10-30-1936
Salzman, Mary Louise	4-8-1928	Houle, Evelyn	1-5-1936	Clark, Edward Calvin	3-26-1937
Trimble, Mary Cornelia	4-8-1928	Parkinson, Mrs. Belle F.	1-5-1936	Clark, Mrs. Mary	3-26-1937
Trimble, Barney Franklin	4-8-1928	Bauer, Florence Marie	3-28-1936	Hamilton, Marietta	3-26-1937
McCoy, Miss Bessie	12-16-1928	Langston, Paul Purcell Jr.	3-28-1936	Joiner, Mrs. Addie	3-26-1937
Davis, Mrs. Nona	3-31-1929	Abbott, James	3-28-1936	Mick, J. P.	3-26-1937
Davis, Alta	3-31-1929	Weitzel, Fred	3-28-1936	Mick, Mrs. J. P.	3-26-1937
Bean, Marguerite	3-30-1930	Weitzel, Mrs. Fred	3-28-1936	Smith, Roy T.	3-28-1937
Rauchfuss, Mrs. Mamie Steyer	9-27-1931	Weitzel, George	3-28-1936	Smith, Mrs. Roy T.	3-28-1937
Walker, Jack	3-20-1932	Kimmel, William Canby	3-29-1936	Smith, Phyllis Lee	3-28-1937
Burton, Beulah	3-20-1932	Boos, Guy Hillis	4-11-1936	Hail, Mrs. Mable Vaal	6-5-1937
Bean, Virginia	3-20-1932	Foote, John Dixon	4-11-1936	Vinson, Ruth	6-5-1937
VanHorn, Leona	3-20-1932	Bauer, Harold Leroy	4-11-1936	Woodruff, Mrs. Meredith Halter	6-5-1937
Kowalsky, Elsie Kathryn	3-20-1932	Anderson, John William	4-11-1936	Masters, Dorothy May	6-5-1937
Walker, Will A.	7-28-1932	Metcalf, Harold Ehrich	4-11-1936	Simpson, W. Lester	10-2-1937
Henley, Rote	7-28-1932	Maynor, Mrs. Horace G.	5-24-1936	Simpson, Mrs. W. Lester	10-2-1937
Lamb, Raymond	7-28-1932	Walker, Mrs. Walter P.	5-24-1936	Putnam, Loren	10-2-1937
Holmes, Grover E.	7-28-1932	Hamilton, Devern	5-24-1936	Langston, Charles W.	10-2-1937
Holmes, Mrs. Grover E.	7-28-1932	Hamilton, Martha Dale	5-24-1936	Masters, Thomas Jefferson, Jr.	10-2-1937
Walker, Bill	7-28-1932	Moore, Billie Frances	5-24-1936	Rose, Donald Alfred Eugene	10-2-1937
		Soward, Mary McCoy	5-24-1936		
		Walker, Alice Ann	5-24-1936		
		Bean, Dixie Edna	5-24-1936		
		Curtis, Mrs. Violet Parkinson	5-24-1936		

ELDERS AND THEIR PERIOD OF SERVICE

Name	Service Began	Service Ended
Willis, James E.	10-24-1819	9-3-1824
Hanna, John	3-18-1820	9-7-1834
Spilman, Benjamin	3-18-1820	9-20-1820
Scott, Joshua	3-18-1820	6-23-1825
Hodge, George	11-26-1822	6-15-1860
Sim, Dr. William	11-26-1822	9-19-1868
Glass, Joseph	11-27-1824	3-3-1862
Glass, William A.	6-11-1844	6-11-1865
Hanna, John C.	6-11-1844	1847
Hemphill, Samuel D.	10-21-1860	4-1-1871
Hanna, James E. Y.	10-21-1860	2-1-1909
Schuchardt, John V.	1-11-1868	6-25-1882
Sloan, Wm. P.	2-7-1869	9-29-1901
Returned and reinstalled	7-28-1918	6-29-1920
Hodge, W. S.	2-12-1871	1-8-1885
Clark, Thomas H.	5-2-1880	4-13-1881
Rose, James A.	11-13-1881	5-29-1912
McCoy, Charles R.	11-13-1881	9-4-1898
Boicourt, Wm. H.	4-19-1885	5-29-1898
Hodge, John H.	11-14-1886	6-7-1902
Crow, George A.	Dec. 1890	1896
Thompson, David G.	11-22-1896	1910
Craig, Phil A.	2-5-1898	Active
Sim, William A.	3-19-1899	??
Kerr, J. W. L.	1-27-1907	1910
Williamson, J. Ozro	10-16-1910	11-21-1930
Randolph, John L.	10-16-1910	1917
Hammons, James	10-16-1910	3-17-1915
Baker, George B.	10-16-1910	3-22-1915
Crawford, John W.	10-16-1910	Active
Swinney, John S.	7-28-1918	4-14-1922

Boicourt, C. S.	7-28-1918	1925
McCoy, Theo. S.	7-28-1918	Active
Wallace, G. Raymond	4-18-1926	Active
Walker, James H.	4-23-1933	Active

MINISTERS AND THEIR PERIOD OF SERVICE

Name	Service Began	Service Ended
Spilman, Benjamin F.	12-3-1823	Nov. 1845
Returned for occasional services in 1847, 1853, 1854, 1857		
Riddle, John P.	11-14-1852	Nov. 1854
Returned for occasional services in 1855, 1856, 1859, 1860		
Sim, Wm. R.	Oct. 1860	7-7-1864
McCune, R. Lewis	Nov. 1864	3-1-1865
Cook, Solomon	5-26-1867	9-6-1872
Mathes, A. A.	March 1873	3-10-1875
Burton, Sherman M.	2-26-1877	10-4-1881
Galbraith, R. C.	Dec. 1881	10-5-1891
Douglas, Hugh B.	Dec. 1892	3-3-1895
Stevenson, J. H.	4-2-1896	8-23-1903
Gossard, T. N.	10-18-1903	1-11-1908
Gleason, F. C.	8-10-1910	8-14-1913
Morphis, John H.	2-1-1914	3-26-1916
Bartholomew, A. W.	5-28-1916	7-14-1918
Hamilton, James H.	7-14-1918	9-23-1918
Kelly, Benjamin C.	12-1-1918	3-21-1920
Keller, J. W.	6-1-1920	6-30-1921
Bryce, Herbert J.	4-6-1922	11-16-1924
Kielhorn, W. H.	1-1-1926	8-1-1930
Waldrop, S. D.	10-15-1930	4-12-1931
Boshen, Robert (student)	5-10-1932	9-10-1932
Kale, Roy A.	12-1-1932	Active



Congregation on September 26, 1937

Bottom Row—Billy Foote, Eugene Rose, Joe L. Simms, Imogene Rose, Evelyn Vinson, Ruth Vinson, Darce Wayne Smith, Billie Frances Moore, Norma Lamb, Vernice Joiner.

Second Row—June Simms, Mrs. Willie Lawrence, Beulah Burton, Donna Maynor, Bonnie Joe Phelps, Betty Wallace, Marjorie Metcalf, Rev. Roy A. Kale.

Third Row—Mrs. Barney Phelps, Mrs. Roy A. Kale, Mrs. Anna Bauer, Paul Langston, Jr., Loren Putnam, Bill Wallace.

Fourth Row—Fred Weitzel, Theo. S. McCoy, Jesse Randolph, Mrs. Joe L. Simms, Marguerite Bean, Bill Walker, Henry McCoy.

Fifth Row—Mrs. Jesse Bean, Miss Mable McCoy, Miss Sally Webb, Sim V. Clanahan, Mrs. Walker Moore, Walker Moore, Mrs. J. W. Crawford, J. W. Crawford.

Sixth Row—Mrs. Theo. Reinhardt, Mrs. Robert McCormick, Mrs. W. N. Taylor, Mrs. J. P. Mick, Mrs. J. C. Mittler, Barney Phelps.

Seventh Row—Theo. Reinhardt, Mrs. H. G. Maynor, Mrs. J. H. Walker, Mrs. Thomas Vinson, Mr. L. Vanzant, Phil A. Craig.

Eighth Row—Mrs. Marie Williamson, Mrs. Bessie Stafford, Mrs. Phil A. Craig, Mrs. Fred Weitzel, Mrs. J. P. Hodge, Mrs. G. R. Wallace, Thomas Vinson, J. P. Mick.

Ninth Row—Mrs. Belle Parkinson, G. R. Wallace, W. I. Simpson, J. H. Walker.



Sunday School on September 26, 1937

Bottom Row—Arthur Ray Bullard, Fred Lavonne Rushing, Ted Tyer, Hila Pogue, Betty Lamb, Agnes Davis, Betty Sue Walker, Fay Stafford.

Second Row—Darlene Rushing, Alice Davis, Delores Simmons, Joe L. Simms, Norma Lamb, Jimmy McCoy, Ruth Vinson, Vernice Joiner.

Third Row—Alice Jean McCoy, Billy Frances Moore, Geraldine Rambo, Billy Foote, Darce Wayne Smith, Thomas Davis, Imogene Rose, Marietta Hamilton, Alice Ann Walker.

Fourth Row—Mrs. W. N. Taylor, Mayme Walker, Evelyn Vinson, Evelyn Houle, Mary Ruth Kerley, Bert Davis, Thomas Masters, Eugene Rose, Mrs. Roy A. Kale.

Fifth Row—Paul Langston, Jr., June Simms, Donna Maynor, Betty Wallace, Bill Wallace, Bill Walker.

Sixth Row—Loren Putnam, Marjorie Metcalf, Miss Mable McCoy, Mrs. Meredith Woodruff, Henry McCoy, Rev. Roy A. Kale.

Seventh Row—Mrs. John Anderson, Mrs. Stanley Bauer, Mrs. Phil A. Craig, Mrs. Willie Lawrence, Marguerite Bean, Thomas Vinson, Mrs. Thomas Vinson.

Eighth Row—John Anderson, Phil A. Craig, Mrs. J. P. Hodge, Sim V. Clanahan, G. R. Wallace, W. L. Simpson.



Official Group

Bottom Row—Blily Foote, Eugene Rose, Darce Wayne Smith, Evelyn Vinson, Ruth Vinson, Joe L. Simms, Imogene Rose, Norma Lamb, Alice Ann Walker, Marietta Hamilton, Alice Jean McCoy.

Second Row—June Simms, Betty Wallace, Beulah Burton, Donna Maynor, Bonnie Joe Phelps, Mrs. Roy A. Kale, Rev. Roy A. Kale.

Third Row—Mrs. Barney Phelps, Mrs. Stanley Bauer, Mr. Phil A. Craig.

Fourth Row—Fred Weitzel, Theo. S. McCoy, Mrs. Horace Maynor, Mrs. Joe L. Simms, Paul Langston, Jr., Loren Putnam.

Fifth Row—Miss Mable McCoy, Mrs. J. C. Mittler, Mrs. Fred Weitzel, Miss Marguerite Bean, Sim V. Clanchan, Bill Walker.

Sixth Row—Mr. G. R. Wallace, Mrs. J. H. Walker, Bill Wallace, Mrs. G. R. Wallace, J. H. Walker, John W. Crawford.

CALENDAR OF OFFICERS

MinisterRoy A. Kale

Elders—Phil A. Craig (Clerk of Session), G. R. Wallace, (Church Treasurer), Theo. S. McCoy, J. W. Crawford, J. H. Walker.

Trustees—G. R. Wallace, (Chairman of Board), Sim V. Clanahan, Theo. S. McCoy, J. W. Crawford, L. Kimmel, J. H. Walker, John B. Clark, Fred Weitzel.

Youth Elders—George Weitzel, Beulah Burton, Bill Kimmel, Dorothy Masters, Billy Foote, Alice Ann Walker.

Youth Trustees—Barney Trimble, Marguerite Bean, Bill Wallace, Donna Maynor, Darce Wayne Smith, Marietta Hamilton.

Sunday School:

Mr. Joe L. Simms Superintendent
Mrs. Roy A. Kale .. Superintendent Junior Dep't.
Mrs. Meredith Woodruff Secretary

Teachers in Senior Department—W. Lester Simpson, Mrs. Indya Wade, Miss Bessie McCoy, Roy A. Kale.

Teachers in Junior Department—Miss Mable McCoy (also pianist), Mrs. Mable Hall, Mrs. W. N. Taylor, Billy Wallace.

Christian Endeavor Societies:

Primary Society:

Mrs. Joe L. Simms Adviser
Ruth Vinson President
Norma Lamb Secretary
Joe L. Simms, Jr. Treasurer

Junior-Intermediate Society:

Mrs. Roy A. Kale Adviser
Eugene Rose President
Imogene Rose Vice President
Evelyn Vinson Secretary
Alice Jean McCoy Treasurer

Senior Society:

June Simms President
Jessie Lee Bean Vice President
Paul Langston, Jr. Secretary
Bill Walker Treasurer

Ladies' Auxiliary:

Mrs. H. G. Maynor President
Mrs. G. R. Wallace Treasurer
Mrs. J. C. Mittler Chairman of Coffees

Missionary Society:

Mrs. Fred Weitzel President
Mrs. Ben Schnierle Vice President
Mrs. Nona Davis Secretary-Treasurer

Kate R. Trovillion Guild:

Mrs. G. R. Wallace President
Mrs. Barney Phelps Vice President
Mrs. Joe L. Simms Secretary
Mrs. J. H. Walker Treasurer

HISTORICAL CORNER

One of the interesting recent developments in the old home church is the Historical Corner. It has grown now until it occupies two corners. We expect to see it grow much larger.

This is another creation of Mr. Theo. S. McCoy. He has initiated an accumulation of photographs of former members of this church. He has also written cards with church service of all officers. These are

displayed in glass-covered cases, furnished by the trustees, and kept under lock and key.

You are invited to send photographs of yourself or relatives who were active in the church. Precious photographs are safe in the Historical Corner and will be an inspiration to others. Former members spend much time in this corner when they return to visit. Will you not send a photograph to add to this valuable collection?



WE here show an airplane view of Golconda when the flood waters were almost at their peak. Those of us living in Golconda have no desire to refresh our memories by including this picture, but we are sure that it will be of interest to those who live elsewhere, and it seems appropriate to include it in this history which is being published in the same year.

The Ohio River valley was visited during December of 1936 and January of 1937 with the heaviest rainfall on record, being from three to four times the normal at many points. This tremendous accumulation of water meant trouble. Despite the warnings of danger few people were able to appreciate the impending disaster. It seemed axiomatic that the water could never exceed the 1913 level. However, axioms and records meant nothing to the Flood of 1937.

Six houses, or more, floated away completely, some were demolished beyond repair, many were moved from their foundations, and very few escaped damage. The Presbyterian manse had 38 inches of water and the church building had 21 inches on the ground floor.

The officers of the church made the property available for any use in the emergency. Some of the kitchen equipment was used in the Red Cross hospital, set up in the Lutheran Church, and some was used in the Red Cross kitchen for feeding workmen. The ground floor was reserved for a few days as a suitable

place for a food kitchen, but the waters came too high and it was not used in that manner. The auditorium on the second floor was filled to capacity with furniture, being stacked in some places as high as a man could reach.

The day that the furniture was rushed from the homes into the church and other places was Sunday, January 24th. There were, of course, no church services on that Sunday. On February 8th the water had receded sufficiently to clear the floor of our church from mud and slime. It was not until February 21st, however, that the building and chairs had dried enough to make it possible to hold services. For some weeks Sunday school and morning worship were both held on the ground floor, for the main auditorium was still occupied with furniture.

The church property was considerably damaged and 56 of 60 contributing families were affected directly by the water. This church will be forever indebted to the Presbyterian denomination for their financial assistance at this time of special need. Our beloved denomination covered itself with glory as it came readily and adequately to the assistance of every Presbyterian Church in the flooded area. We will always have a tender place in our hearts for Dr. Roy E. Vale and the Woodward Avenue Presbyterian Church in Detroit, Michigan, for the special Easter offering presented to us.

FRIENDS OF THE CHURCH

THIS volume tells the story of the First Presbyterian Church of Golconda, Illinois, as it appears in the records to date. It is a fascinating story of past hardships, difficult tasks, some defeats and many victories. It is a story of faith and consecration on the part of many whose names shine brilliantly in the records of the past. Our hearts grow warm as we meditate over these pages and revel in sacred memory.

As we look at the past we also glance toward the future. We note a prospect that is hopeful in many respects. However, there is an unpleasant fact which appears again and again in the records. It is a condition that has retarded the work in the past. At times it has almost defeated the church. This enemy of the past has been the shortage of funds, and this enemy continues to be the most serious threat to the future.

The officers of the church have devised a plan that promises a glorious future. This plan is already beginning to operate. Friends of the church are invited to include this church in their wills. In due time a suitable endowment will be secured, the income from which will be used to promote the work of Christ. Some have notified the officers that they have already taken the legal steps necessary to make their good intentions operative, should they die unexpectedly. Will you not make your love for the "old church" practical and effectual by providing for it in your will? Or you may send a cash donation, as a few have done, and designate it for the Endowment Fund. A suitable tablet will be made on which will appear the names of those who contribute toward the endowment, but not the size of their contributions.

If you would like to participate with others in the noble task of helping to guarantee the future, then name the Trustees of the First Presbyterian Church, Golconda, Illinois, in your will or mail a check to G. R. Wallace, Treasurer, Golconda, Illinois, and designate it for the Endowment Fund. We believe it will make you feel good to share your possessions, whether they be large or small, with the oldest extant Presbyterian Church in Illinois. The three others organized earlier than ours have passed out of existence, but Golconda has no such intentions.

We grow spiritually as we deliberately move in the direction of our highest impulses and aspirations.

UNIVERSITY OF ILLINOIS-URBANA

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HISTORY OF THE FIRST PRESBYTERIAN CHURCH



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